František Bardon

Initiation into Hermetics

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A Course of Instruction of Magic Theory & Practice

by

Franz Bardon

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Part II: Practice

Foreword

There is no doubt that every one who has been searching for the true and authentic cognition, in vain looked for years, if not even for a lifetime, to find a reliable method of training. The ardent desire for this noble aim made people again and again collect a mass of books, from near and far, supposed to be the best ones, but which were lacking a great deal for real practice. Not one, however, of all the seekers could make any sense from all the stuff collected in the course of time, and the goal aimed at so fervently vanished more and more in nebulous distances. Provided the one or the other did start to work on the progress after instructions so highly praised, his good will and diligence never saw any practical results.

Apart from that, nobody could reliably answer to his pressing questions, whether or not just this way he had selected, was the correct one for his individual case.

Just at this time Divine Providence decided to help all those seekers who have been searching with tough endurance to find means and ways for their spiritual development. Through this book universal methods are given into the hands of mankind by a highest initiate who was chosen by Divine Providence for this special task.

It can be said without exaggeration that never before have these complete magical methods been accessible for the public.

Otti Votavova

Introduction

Anyone who should believe to find in this work nothing else but a collection of recipes, with the aid of which he can easily and without any effort attain to honor and glory, riches and power and aim at the annihilation of his enemies, might be told from the very inception, that he will put aside this book, being very disappointed.

Numerous sects and religions do not understand the expression of “magic” otherwise than black art, witchcraft or conspiracy with evil powers. It is therefore not astonishing that many people are frightened by a certain horror, whenever the word “magic” is pronounced. Jugglers, conjurers, and charlatans have discredited this term and, considering this circumstance, there is no surprise that magic knowledge has always been looked upon with a slight disregard.

Even in the remotest times the MAGUS has been regarded as one of the highest adepts and it might be of interest to learn that, as a matter of fact, the word “magic” is derived from this word. The so called “sorcerers” are by no means initiates but only imitators o the mysteries, who counting partly on the ignorance and partly on the credulity of the individuality or a whole nation in order to reach their selfish aims by, lies and fraud. The true magician will always despise such practices.

In reality, magic is a sacred science, it is, in the very true sense the sum of all knowledge because it teaches how to know and utilize the sovereign rules. There is no difference between magic and mystic or any other conception of the name. Wherever authentic initiation is at stake, one has to proceed on the same basis, according to the same rules, irrespective of the name given by this or that creed. Considering the universal polarity rules of good and evil, active and passive, light and shadow, each science can serve good as well as bad purposes. Let us take the example of a knife, an object that virtually ought to be used for cutting bread only, which, however, can become a dangerous weapon in the hands of a murderer. All depends on the character of the individual. This principle goes just as well for all the spheres of the occult sciences. In my book I have chosen the term of “magician” for all of my disciples, it being a symbol of the deepest initiation and the highest wisdom.

Many of the readers will know, of course, that the word “tarot” does not mean a game of cards, serving mantical purposes, but a symbolic book of initiation which contains the greatest secrets in a symbolic form. The first tablet of this book introduces the magician representing him as the master of the elements and offering the key to the first Arcanum, the secret of the ineffable name of Tetragrammaton*, the quabbalistic Yod-He-Vau-He. Here we will, therefore, find the gate to the magician’s initiation. The reader will easily realize, how

significant and how manifold the application of this tablet is. Not one of the books published up to date does describe the true sense of the first Tarot card so distinctly as I have done in my book. It is – let it be noted – born from the own practice and destined for the practical use of a lot of other people, and all my disciples have found it to be the best and most serviceable system.

*Tetragrammaton literally means “the four-letter word”. It was a subterfuge to avoid the sin of uttering the sacred name YHVH (Yahveh) or Jehova as it later became when the vowels of another word were combined with the consonants of YHVH.

But I would never dare to say that my book describes or deals with all the magic or mystic problems. If anyone should like to write all about this sublime wisdom, he ought to fill folio volumes. It can, however, be affirmed positively that this work is indeed the gate to the true initiation, the first key to using the universal rules. I am not going to deny the fact of fragments being able to be found in many an author’s publications, but not in a single book will the reader find so exact a description of the first Tarot card.

I have taken pains to be as plain as possible in the course of the lectures to make the sublime Truth accessible to everybody, although it has been a hard task sometimes to find such simple words as are necessary for the understanding of all the readers. I must leave it to the judgment of all of you, whether or not my efforts have been successful. At certain points I have been forced to repeat myself deliberately to emphasize some important sentences and to spare the reader any going back to a particular page.

There have been many complaints of people interested in the occult sciences that they had never got any chance at all to be initiated by a personal master or leader (guru). Therefore only people endowed with exceptional faculties, a poor preferred minority seemed to be able to gain this sublime knowledge. Thus a great many of serious seekers of the truth had to go through piles of books just to catch one pearl of it now and again. The one, however, who is earnestly interested in his progress and does not pursue this sacred wisdom from sheer curiosity or else is yearning to satisfy his own lust, will find the right leader to initiate him in this book. No incarnate adept, however high his rank may be, can give the disciple more for his start than the present book does. If both the honest trainee and the attentive reader will find in this book all they have been searching for in vain all the years, then the book has fulfilled its purpose completely.

The Author.

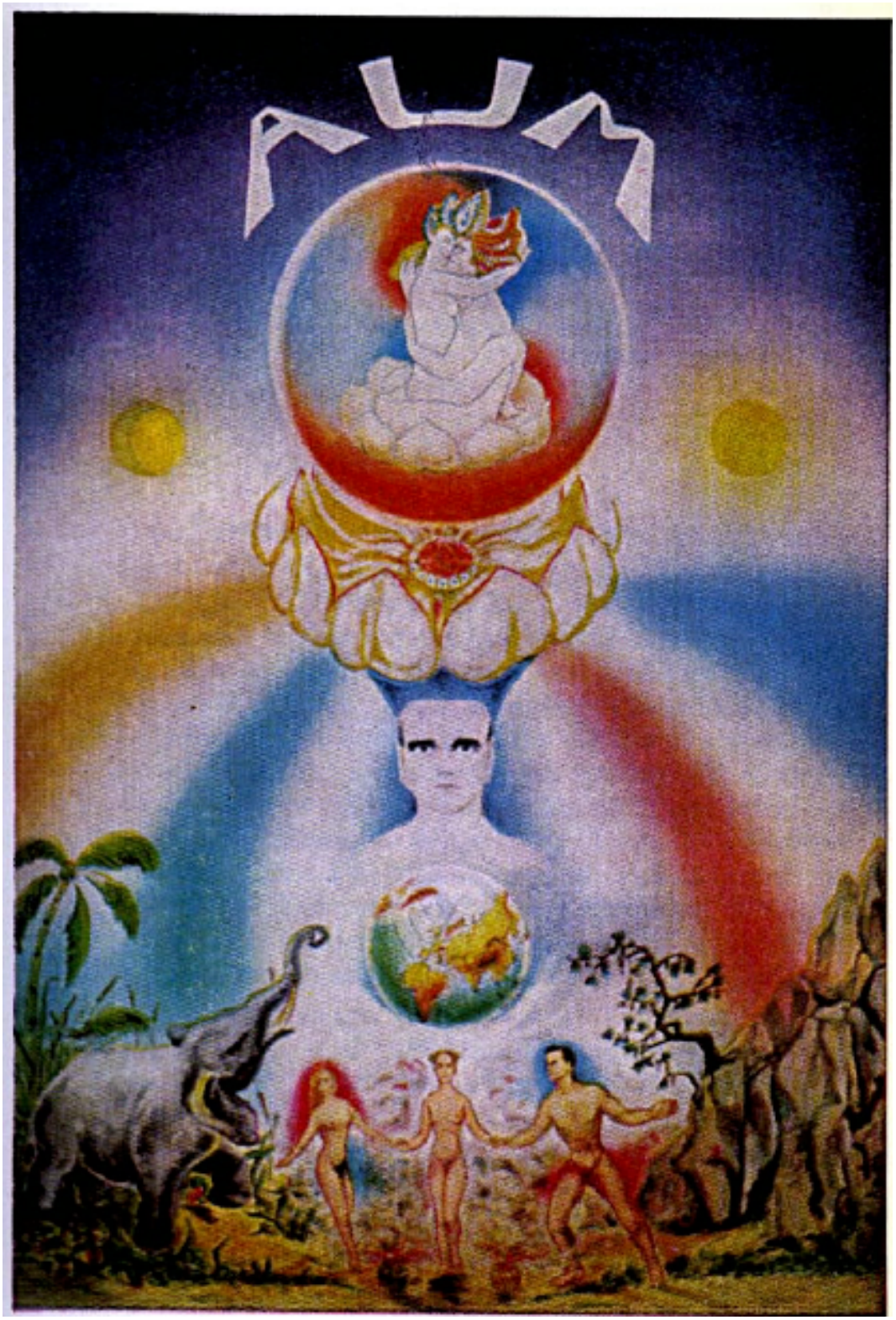
Part I

Theory

Picture of the Magician: The first Tarot card ~ Interpretation of the Symbolism

Below you will find the mineral, vegetable and animal kingdoms expressed in a symbolic manner.

The female on the left side and the male on the right side are the plus (positive) and the minus (negative) in every human being.



In their middle is seen a hermaphrodite, a creature personifying the male and female combined in one as the sign of concinnity between the male and female principle

The electrical and magnetical fluids are shown in red and blue colors, electrical fluid being red, magnetical fluid blue.

The head region of the female is electrical, therefore red, the region of the genitals is magnetical, consequently blue. As for the male, it happens to be in inverted order.

Above the hermaphrodite there is a globe as a sign of the earth sphere, above which the magician is illustrated with the four elements.

Above the male, there are the active elements, that of the fire in red and the air element in blue color. Above the female there are the passive elements, the water element in green and the element of the earth in yellow color.

The middle along the magician up to the globe is dark purple, representing the sign of the akasa principle

Above the magician's head, with an invisible ribbon for a crown, there is a gold-edged silvery white lotus flower as a sign of the divinity. In the inside there is the ruby red philosophers' stone symbolizing the quintessence of the whole hermetic science. On the right side in the background there is the sun, yellow like gold and on the left side we see the moon, silvery-white, expressing plus and minus in the macro- and microcosm, the electrical and magnetical fluids.

Above the lotus flower, Creation has been symbolized by a ball, in the interior of which are represented the procreative positive and negative forces which stand for the creating act of the universe.

The eternal, the infinite, the boundless, and the uncreated have been expressed symbolically by the word AUM and the dark purple to black color.

Initiation I

Theory

The Great Secret of the Tetragrammaton or the Quabbalistical Yod-He-Vau-He

Device: That which is above is also that which is below (Hermes Trismegistus)

1. About the Elements ~

Everything that has been created, the macrocosm as well as the microcosm, consequently the big and the small world have been achieved by the effect of the elements. For this reason, right from the beginning of the initiation, I shall attend to these powers and underline their deep and manifold significance in particular. In the occult literature very little has been said about the powers of the elements up to now so that I made it my business to treat this field of knowledge still unknown and to lift the veil covering these rules. It is absolutely not very easy to enlighten the uninitiated so that they are not only fully informed about the existence

and the activity of the elements, but will be able to work with these powers in the future practically.

The whole universe is similar to a clockwork with all its wheels in mesh and interdependent from each other. Even the idea of the Godhead as the highest comprehensible entity may be divided in aspects analogous to the elements. Details about it are found in the chapter concerning the God-idea.

In the oldest oriental scriptures, the elements are designated as tattwas. In our European literature, they are only considered on the ground of their good effects and in so far as we are warned against their unfavorable influence, which means that certain actions can be undertaken under the influence of the tattwas, or else must be omitted. The accuracy of this fact is not to be doubted, but all that has been published up to date points to a slight aspect of the effects of the elements only. How to find out about the effects of elements respecting the tattwas for any personal use, may be sufficiently learned from astrological books.

I am penetrating far deeper into the secret of the elements and therefore I have chosen a different key, which, although being analogous to the astrological key, has, as a matter of fact, nothing to do with it. The reader, to whom this key is completely unknown, shall be taught to use it in various ways. As for the single tasks, analogies and effects of the elements, I shall deal with tem by turns and in detail in the following chapters, which will not only unveil the theoretical part of it, but point directly to the practical use, because it is here that the greatest Arcanum is to be found.

In the oldest book of wisdom, the Tarot, something has already been written about this great mystery of the elements. The first card of this work represents the magician pointing to the knowledge and mastery of the elements. On this first card the symbols are: the sword as the fiery element, the rod as the element of the air, the goblet as that of the water and the coins as the element of the earth. This proves without any doubt that already in the mysteries of yore, the magician was destined for the first Tarot card, mastery of the elements having been chosen as the first act of initiation. In honor of this tradition I shall give my principal attention to the elements for, as you will see, the key to the elements is the panacea, with the help of which all the occurring problems may be solved.

According to the Indian succession of the tattwas, it runs as follows:

Akasa ~ principle of the ether
Tejas ~ principle of the fire
Waju ~ Principle of the air
Apas ~ principle of the water
Prithivi ~ principle of the earth

In accordance with the Indian doctrine, it has been said that the four somehow grosser tattwas have been descended from the fifth tattwa, the akasa principle. Consequently akasa is the cause ultimate and to be regarded as the fifth power, the so-called quintessence. In one of the following chapters, I shall inform the reader about this most subtle element akasa in detail. The specific qualities of each element, beginning with the highest planes right down to the grossly material level, will be mentioned in all the following chapters. By now the reader has surely realized that it is no easy task to analyze the great mystery of creation, and word it in such a way that everybody gets the chance of penetrating the topic to form a plastic picture of it all.

The analysis of the elements will also be discussed and the great practical value of them underlined, so that every scientist, whether he be a chemist, a physician, a magnetizer, an occultist, a magician, a mystic, a quabbalist or a yogi, etc., can derive his practical benefit from it. Should I succeed in teaching the reader so far that he is able to deal with the subject in the proper way and to find the practical key to the branch of knowledge most suitable for him, I will be glad to see that the purpose of my book has been fulfilled.

2. The Principle of Fire ~

As it has been said before, akasa or the etheric principle is the cause of the origin of the elements. According to the oriental scriptures, the first element born from akasa is believed to be Tejas, the principle of fire. This element as well as all the others manifest their influence not only in our roughly material plane but also in everything created. The basic qualities of the fiery principle are heat and expansion. In the beginning of all things created therefore must have been fire and light, and in the Bible we read: “Fiat Lux” – There shall be light. The origin of the light, of course, is to be sought in the fire. Each element and therefore that of fire, too, has two polarities, i.e., the active and the passive one, which means positive (+) and negative (-). Plus will always signify the constructive, the creative, the productive sources whereas minus stands for all that is destructive or dissecting. There are always two basic qualities, which must be clearly distinguished in each element. Religions have always imputed the good to the active and the evil to the passive side. But fundamentally spoken, there are no such things as good or bad; they are nothing but human conceptions. In the Universe there is neither good nor evil, because everything has been created according to immutable rules, wherein the Divine Principle is reflected and only by knowing these rules, shall we be able to come near to the Divinity.

As mentioned before, the fiery principle owns the expansion, which I shall call electrical fluid for the sake of better comprehension. This definition does not just point to the roughly material electricity in spite of its having a certain analogy to it. Every one will realize at once, of course, that the quality of expansion is identical with extension. This elementary principle of fire is latent and active in all things created, as a matter of fact, in the whole Universe beginning from the tiniest grain of sand to the most sublime substance visible or invisible.

3. The Principle of Water ~

In the previous chapter we have studied the origin and the qualities of the positive element of fire. In this chapter I am going to describe the opposite principle, the water. It is also derived from akasa, the etheric principle. But in comparison with fire, it has quite contrasting qualities. These basic qualities are coldness and shrinkage. The point in question are also two poles, the active one being constructive, life-giving, nourishing and protective, whereas the negative pole, similar to the one of fire, is destructive, dissecting, fermenting, and dividing. As this element owns the basic quality of shrinking and contraction, it has produced the magnetic fluid. Fire as well as water are operating in all regions. According to the rules of creation, the fiery principle would not be able to exist all by itself if it did not conceal inside as opposite pole the principle of water. These two elements, fire and water, are the basic elements with the help of which all has been created. In consequence of these facts, we have everywhere to reckon on two main elements. Moreover with the electrical and magnetical fluids which represent the contrasting polarities.

4. The Principle of Air ~

Another element derived from akasa is that of air. Initiated people do not regard this principle as a real element, but they will grant it the role of a mediator between the fiery and the watery principles, so that the principle of air will, in a certain way, establish the neutral equilibrium, acting as a medium between the active and the passive activities of water and of fire. Through the interaction of the active and passive elements of fire and water the whole created life has become motion.

In its mediatorship the principle of air has assumed the quality of warmth from the fire and that of humidity from the water. Without these two qualities any life would be inconceivable. These two qualities will also grant two polarities to the airy principle, which means in the positive outcome the life-giving polarity, and in the negative aspect the destructive polarity.

In addition to that let me say that the mentioned elements are not t be regarded as ordinary fire, water and air which would solely represent aspects of the grossly material plane but in this case universal qualities of all elements are concerned.

5. The Principle of Earth ~

It has been said of the principle of air that it does not represent an element proper and this affirmation goes for the principle of earth likewise. Now this means that out of the interaction of the three foresaid elements the earthy principle has been born as the last element which by its specific quality, the solidification involves all the three elements. It is this quality in particular which has given a concrete shape to the three aforesaid elements. But at the same time the action of the three elements has been limited with the result of space, measure, weight and time having been born. The reciprocal action of the three elements together with that of the earth, thus, has become tetrapolar so that the earthy principle may be labeled now as a 4-pole magnet. The fluid in the polarity of the earthy element is electromagnetic. All the life created can therefore be explained by the fact that all elements are active in the fourth, i.e., the earth element. Through realization in this element came out the Fiat, “It shall be”.

Details concerning the specific influences of the elements in the various spheres and kingdoms, such as the kingdoms of nature, of animals and of human beings will be found in the following chapters. The main point is that the reader gets a general impression about the workshop and the effect of the elemental principles in the entire Universe.

6. The Light ~

Light is established on the principle of fire. Light without fire is unconceivable and for this particular reason it is an aspect of the fire. Each fiery element can be converted into light and the other way around. Therefore light involves all the specific qualities such as shining, penetrating, expanding.

The opposite of light is darkness, which has come out of the principle of water. Darkness has the contrasting specific qualities of the light. Without darkness, light would not only remain quite unrecognizable, but without darkness there would never be any light at all. Evidently light and darkness must have been produced by the mutual play of two elements, consequently those of fire and water. Light in its outcome therefore has the positive quality whereas darkness has the negative one. This interplay evidently is working in all regions.

7. Akasa or the Ethereal Principle ~

Several times while describing the elements I have said that they proceed from the ethereal principle. Accordingly, the ethereal principle is the ultimate, the supreme, the most powerful thing, something inconceivable, the ultimate cause of all things existing and created. To put it in a nutshell, it is the causal sphere. Therefore akasa is spaceless and timeless. It is the non-created, the incomprehensible, the indefinable. The various religions have given it the name of God. It is the fifth power, the original power. Everything has been created by it and is kept in balance by it. It is the origin and the purity of all thoughts and intentions, it is the causal world wherein the whole creation in subsisting on, beginning from the highest spheres down to the lowest ones. It is the quintessence of the alchemists; it is all in all.

8. Karma ~

An immutable law, which has its aspect just in the akasa principle, is the law of cause and effect. Each cause sets free a corresponding effect. This law works everywhere as the most sublime rule. Consequently every deed proceeds from a cause or is followed by any result. Therefore we should not only accept Karma as a rule for our good actions, as the oriental philosophy puts it, but its signification reaches farther and is a very deep one. Instinctively all men have the feeling that something good can bring good results only and again all the evil must end up with evil or, in the words of a proverb, " Whatsoever a man sows, that shall he reap". Everybody is bound to know this law and to respect it. This law of cause and effect governs the elemental principles, too. I have no intention to enter into details of this law, which could be expressed in a few words, as they are quite clear so that every reasonable man will understand them. Subject to this law of cause and effect is also the law of evolution or development. Thus development is an aspect of the karma law.

Man

9. About the Body

Man is the true image of God; he has been created in the likeness of the universe. Everything great to be found in the universe is reflected, I a small degree, in man. For this reason, man is signified as a microcosm in contrast to the macrocosm of the universe. Strictly speaking, the entire nature manifests itself in man and it will be the task of this chapter to inform about these problems.

I do not intend to describe the physical occurrences in the body because everybody can find information about it in any respective work. What I shall teach is to regard man from the hermetic standpoint, and I shall enlighten interested people as to how to use the fundamental key, the influence of the elements on man, in the right way.

A well-known maxim says, "A sound mind in a sound body". The genuine truth of this aphorism represents itself immediately to everybody dealing with the problem of man. There surely will arise the question, what health is from the hermetic point of view. Not every one is capable to answer this question at the first instant. Seen from the hermetic angle, health is the perfect harmony of all the forces operating inside the body with respect to the basic qualities of the elements. There need not prevail such a great disharmony of the element a to set free a visible effect which is called disease. For disharmony in the form of sickness is already an essential disturbance in the workshop of the elements inside the body. The main condition for the novice is to concentrate himself absolutely on his body. The outwardly visible expression

of the body resembles that of a beautiful garment, an beauty, in all its aspects, is likewise an aspect of the divine nature Beauty, properly speaking, is not only that which pleases us or appears to be sympathetic to our taste, because sympathy or antipathy are dependent on the interaction of the elements. Genuine health is rather a basic condition of our spiritual rising. If we like to live in beauty, we must form our house, our flat, or, in this case, our body beautifully and fill it with harmony.

According to the universal law, the elements have to perform certain functions inside our body. These are mainly: building up the body, keeping it alive, and dissolving it. The positive part in the body, the building up, is therefore the business of the positive or active side of the elements. The preserving part is brought about by the linking or connecting part of the elements, i.e., the neutral, whereas the destructive or dissolving part in the body is realized by the negative qualities of the elements.

It is obvious that the fiery principle in the active form with its electrical fluid will exert the active, expansive, building-up influence. The contrary will be the case in the negative form.

The watery principle, in its active form, will influence the building-up activity; in its negative form, it will produce the disintegrating, dissolving activity of all the fluids in the body.

With the principle of air rests the task of controlling the electrical fluid of the fire and the magnetic fluid of the water in the body, keeping them in balance. For this reason it has been characterized as the neutral or mediating element.

It has been said in the fundamental key about the forces of the principle of earth that it has the function inside the body to keep together the influences of the three elements. In the active form of the earthy principle, it has an animating, vivifying, invigorating influence and, in the negative form, it is the other way round. The earthy principle is responsible for the thriving as well as for the ageing of the body. We could mention quite a lot of analogies with respect to the influence of the elements inside the body, but let it be enough with the foregoing explanations.

Adepts of all periods never described the effects of the elements in particular, probably to avoid any misuse, but they did know very well all about it. They divided man in three basic conceptions, attributing the head to the fiery principle, the abdomen to that of water, and the chest to the airy one as the mediating principle between fire and water. How very right they were with their dividing man becomes obvious at the first look, because all that is active or fiery takes place in the head. In the abdomen it must be the contrary, the watery, the secretion, the work of the saps, etc. The chest underlies the air and has a mediating part, because here breathing takes place quite mechanically. The earthy principle with its cohesive power or ability of holding together represents the whole of the human body with all its bones and flesh.

Now the question will arise were and how akasa or the etheric principle occurs in the grossly material body. In doing some deeper thinking, everybody will be able to answer this question by himself, for the etheric principle is hidden in its most grossly material form in the blood and in the seed and in the reciprocal action of these two substances in the vital matter or in the vitality.

As we have learned, the fiery element produces the electrical and the water element the magnetic fluid. Each of these fluids has two-pole radiations, an active and a passive one, and

the mutual influences and interactions of all the radiations of the four poles resemble a tetra-polar magnet, which is identical to the secret of the Tetragrammaton, the Yod-He-Vau-He of the quabbalists. Therefore the electromagnetic fluid in the human body, in its emanation, is the animal magnetism, the Od or whatever name it has been given. The right side of the human body is active-electric, provided that the individual be right-handed. The left side is passive-magnetic. As for the left-handed person, the contrary will take place. The emanative power of this electromagnetic fluid is dependent on the capacitance, i.e., the intensity of action of the elements inside the body. The more harmoniously this action of the elements is going on in the body, all the stronger and purer this emanation will be.

With the help of certain exercises as well as by a correct attitude and an exact observance of these rules, the capacitance, strength and influence of this electromagnetic fluid or Od can be increased or diminished according to whatever necessity requires. The way of doing it will exhaustively be illustrated in the practical part of the present work.

The electrical as well as the magnetical fluid in the human body have nothing to do with the kind of electricity or magnetism we know, although a certain analogy exists. This law of analogy is a very important factor in the hermetic science and the knowledge of it enables the adept to perform great miracles with the aid of this key.

The food contains the elements mingled with each other. The result of taking in food is a chemical process by which the elements are preserved in our body. From the medical point of view, the taking in of any kind of food, together with the breathing, causes a process of combustion. The hermetist sees far more in this process than just a simple chemical event. He regards this combustion as the mutual dissolving of food, just like the fire is kept burning by fuel. Therefore the whole life depends on the continuous supply of fuel, that is the food and the breathing. To supply every element with the necessary preserving substances, a mixed food is advisable which contains the fundamental materials of the elements. If we were to restrict our whole life to a one-sided kind of food only, our body would, without any doubt, fall ill, meaning that such a kind of food would produce a disharmony in the body. By the disintegration of air and food, the elements are provided with the supporting substances and in this way their activity is maintained. Such is man’s natural mode of life. If an element is missing, as it were, the fuel, all the functions depending on it are immediately affected. If, e.g., the fiery element in the body works excessively, we feel thirsty, the air element makes us feel hungry, the element of water causes a feeling of cold, and the earthy element produces tiredness. On the other hand, every over-saturation of the elements causes reinforced effects in the body. A surplus of the fiery element creates a yearning for movement and activity. If this be the case with the watery element, the secretive process will be stronger. Any over-saturation of the airy element indicates that we must be moderate in taking food at all. An over-saturation of the earth element affects the aspects of sexual life, which must not necessarily find expression in the sexual instinct in the fleshly sense. It is quite possible -- and this will especially occur in the case of elderly people – that they will feel a longing for increased activity and for productive agility.

In their active and passive polarity the electric and the magnetic fluids have the task of forming acid combinations in all the organic and inorganic bodies, from the chemical point of view, eventually from the alchemistic standpoint too. In the active sense they are constructive, and in the negative sense they are destructive, dissolving and disintegrating. All this explains the biological functions in the body. The final result is the circulation of life, which is brought into existence, thrives, ripens and fades away. This is the sense of evolution of all things created.

a. Diet ~

A reasonable line of life maintains the harmony of the elements in the body As soon as a disharmony in the effect of elements becomes manifest, the elements being extant in a weakened or a prevailing way, special measures have to be taken as far as food is concerned to carry the elements back to their normal course or at least to influence them favorably in this respect. Therefore the most varying diets are prescribed for specific cases. In times long passed, numerous observation led men to this opinion, of which they ignored the exact reason.

If the disturbance of the elements is such as to render visible this disharmony, it is no longer solely a disharmony but we have to deal with an illness. This will mean that more drastic remedies will be necessary to reestablish the indispensable harmony, providing we desire to bring the body back to its normal function and complete recovery. All the curing methods known up to this day have been based on this fundament. I desist from particularizing such methods, as most of them are generally known. The natural therapy employs thermic effects such as bathing, poultices, herbs, massages, etc. The allopathist utilizes concentrated medicines, which are causing the effects corresponding to the elements and destined to repair health. The homoeopathist brings to life the contrasting element according to the device “Similia similibus curantur” to achieve the balance of all that is in danger in conformity with the polarity laws. The electro-homoeopathist by use of his remedies, influences the electrical and magnetical fluids directly to balance the disorderly elements, according to the kind of illness, by a suitable reinforcement of these fluids.

And so each curing method serves the purpose of restoring the disturbed equipoise of the elements. By studying these influences of the elements on our body, the magnetopath or magnetizer has far more possibilities of influencing the body through his powers, especially if he is capable to awake the electrical or magnetical fluid consciously in himself, increasing and transferring it into the part of the body that has come into disharmony. I have dedicated a special heading of this book to the practical side of this treatment.

So far the total functions of the body have been stated in detail. But each part of the body is also, in analogy with the effect of the elements in the body, influenced by a specific element, which finds its expression in the polarity of the responsive part of the body. It happens to be a very interesting fact that in the workshop, respectively in the clockwork or mechanism, which is to say in the human organism, some organs, from the inside to the outside, reciprocally own the electrical fluid, and from the outside to the inside they possess the magnetical fluid, which affects the functions in the entire organism in an analogous and harmonious way. In other organs the reverse process takes place, the electrical fluid operating from the outside to the inside, the magnetical one from the inside to the outside. This knowledge of the polar emanation is called in the hermetic art the “occult anatomy of the body”. And the knowledge of the effect of this occult anatomy is extremely important for every adept who wants to know his body, to influence and to control it.

I shall therefore describe this occult anatomy of the human body with respect to the electrical and magnetical fluid, that is to say, in the positive and in the negative sphere of action.

These arguments will turn to magnetopath’s great advantage because he will treat the sick part of the body wither with the electrical or the magnetical fluid, according to the center of the disease. But this knowledge will bring great profit to everybody else too.

The Head: The forepart is electric, the back of the head is magnetic and so is the right side; the left side is electric and so is the middle.

The Eyes: The forepart is neutral and so is the background. The right side is electric and so it is with the left side. The inside is magnetical

The Ears: Forepart neutral, back part also. Right side is magnetical, left side electrical, inside neutral.

Mouth and Tongue: Forepart neutral, back part as well. Right side and left side both neutral, inside magnetical.

The Neck: Forepart, back part and right side magnetical, left side and inside electrical.
The Chest

The Chest: Forepart electromagnetic, back part electrical, right side and inside neutral, left side electrical.

The Abdomen: Forepart electrical, back part and right side magnetical left side electrical, the inside magnetical.

The Hands: Forepart neutral, back part also, right side magnetical, left side electrical, the inside neutral.

The Fingers of the Right Hand: Fore- and back part neutral, right side electrical, left side also, the inside neutral.

The Fingers of the Left Hand: Fore- and back part neutral, right side electrical, left side as well, the inside neutral.

The Feet: Fore- and back part neutral, right side magnetical, left side electrical, the inside neutral.

The Male Genitals: Forepart electrical, back part neutral, right and left side also, the inside magnetical.

The Female Genitals: Forepart magnetical, back part, right and left side neutral, the inside electrical.

The Last Vertebra & Anus: Fore and back part neutral, right and left side as well, the inside magnetical.

With the help of this occult anatomy and the key of the tetrapolar magnet, the adept may compile further analogies if wanted. The alchemist will recognize that the human body represents a genuine Athanor in which the most perfect alchemistic process, the Great Work or the preparation of the Philosophers' Stone is visibly performed.

Herewith the chapter dealing with the body is finished. I do not assert that all has been regarded, but in any case, with respect to the elements, I mean to say, the four-pole magnet, I have treated the most important problems and revealed the secret of the tetragrammaton in view of the body.

10. The Roughly Material Plane or the Material World ~

In this chapter I will not describe the roughly material world, the kingdoms of minerals, vegetables and animals, nor will I deal with the physical processes in nature, because everybody has already learned at school that there are such things as the north and south poles, how rain originates, how storms are brought about, etc. The incipient adept might not be so very interested in these occurrences, but he will rather endeavor to know all about the material world by means of the elements and their polarities. It is needless to mention that on our planet, there are fire, water, air and earth, a fact absolutely clear to each reasonably thinking person. Notwithstanding, it will be very useful, if the adept becomes acquainted with the cause and effect of the four elements and knows how to use them correctly, according to the corresponding analogies on the other planes. How it is possible to contact higher planes through knowing the grossly material elements, will be reserved to a further chapter dealing with the practical use of magic. At the moment, it is important to know that of our earth the working of elements in the subtlest form is evolving off in exactly the same manner as in the human body. By drawing analogies to the human body, one will certainly find out how to draw the parallel to the elements, and state that the analogy with the human body seems justified. In the chapter relative to the human body we have been discussing the mode of life and the functions of the elements, with respect to the body and, if the adept succeeds in using the elements in the most subtle form, he will already be able to achieve wondrous things on his own body, and not only this, he can, in all conscience, affirm that nothing is impossible in this respect.

The earthy element implies the four-pole magnet with its polarity and the effect of the other elements. The fiery principle, in its active form, causes the vivifying principle in nature and in the negative form the destructive and disintegrating one. The principle of water, in its negative form, is operating the contrary effect. The principle of air, with its bipolar polarity, represents the neutral, the balancing and the preserving essence in nature. The earthy element, according to its peculiarity of cohesion, has as a basis the two great fundamental elements of fire and water together with the neutralization of the airy principle. Hence it must be regarded as the most grossly material element. By the interaction of the fiery and the watery element, we have, as already mentioned in connection with the body, got the magnetic and the electric fluid, the two basic fluids originating, according to the same laws, in the body and having their mutual effects. Both these elements, with their fluids, are the cause of all that happens materially on our earth; they influence all the chemical processes inside and outside of the earth in the kingdoms of minerals, plants and animals. Hence you see that the electric fluid is to be found in the center of the earth, whereas the magnetic one is on the surface of our earth. This magnetic fluid of the earth surface, apart from the property of the principle of water or the cohesion, attracts and holds all material and compound things.

According to the specific properties of a body, which depend on the composition of the elements, each object, with respect to the electric fluid, owns certain emanations, the so-called electronic vibrations that are attracted by the general magnetic fluid of the entire material world. This attraction is called the weight. Consequently, weight is an appearance of the attractive power of the earth. The well known attractive power of iron and nickel is a little example respecting an imitation of that which is happening, in a big measure, on our whole earth. What we understand, on our earth, a magnetism and electricity, is nothing else but an appearance of the four-pole magnet. For, as we know already, by an arbitrary pole-changing, electricity can be obtained from magnetism and, in a mechanical way, we get magnetism through electricity. The transmutation of one power into another, properly speaking, is already an alchemistic or magic process, which, however, in the course of time, has been

generalized so much that it is no longer regarded as alchemy or magic, but is simply ascribed to physics. For this reason, it is obvious that the four-pole magnet can be used here also. According to the law concerning the problems of magnetism and electricity not only in the body – as mentioned in the foregoing chapter – but also in the grossly materialistic world, each hermeticist exactly knows that what is above is also that which is below. Each adept who knows how to employ the powers of the element or the great secret of the tetragrammaton on all planes is also capable to achieve great things in our material world, things which the outsider would regard as miracles. The adept, however, sees no miracles in them for, backed by the knowledge of the laws; he will be able to explain even the most remarkable curiosity.

Everything on our earth, all thriving, ripening, life and death depend on the statements made in these chapters. Hence the adept fully conceives that physical death does not mean disintegration, passing into nothingness, but what we consider as annihilation or death is nothing else but the transition from one stage into another. The material world has emerged from the principle of akasa, i.e., the known ether. The world also is controlled and kept by this same principle. Therefore it is understandable that it is the transmission of the electric or the magnetic fluid on which are based all the inventions connected with the communication at distance, through the ether, such as radio, telegraphy, telephony, television and all the other inventions to be achieved in the future, with the aid of the electric or magnetic fluid in the ether. But the fundamental principles and laws were, are and always will be the same.

A very extensive and exciting book could be written solely about the effects of the various magnetic and electric fluids on the grossly material plane. But the interested reader who has decided to walk on the path of initiation and will not be deterred by the study of the principles, will find out by himself all about the varieties of powers and properties. The fruits and the insights he earned, in the course of his studies, will indemnify him amply.

11. The Soul or the Astral Body ~

Through subtler vibrations of the elements, through the electric and the magnetic fluid of their polarity, the man proper, the soul has proceeded from the akasa principle or the finer etheric vibrations. In the same way as the elements are functioning in the material body, the soul or the so-called astral body will behave. The four-pole magnet, with its specific qualities, connects or amalgamates the soul with the body. This amalgamation takes place, with analogy to the body, by the electromagnetic influence of the elements. We, the adepts, call the astral matrix or life this active behavior of the elements or the so-called electromagnetic fluid of the soul. This astral matrix or the so-called electromagnetic fluid of the soul is not identical with the occultists' aura I shall speak of later. The astral matrix or the electromagnetic fluid is the connecting link between the body and soul. The fiery principle causes in the soul what is constructive, the principle of water causes the animating, the principle of air is balancing, and the earth principle causes what is thriving, compound and preserving in the soul. The astral body is performing exactly the same functions as the material body.

Man has been fitted with the five senses corresponding to the five elements, of which the astral body or the soul, with the help of the bodily senses, makes use to receive perceptions of the physical world. Our immortal spirit realizes this receiving and operating of the five senses through the astral and the material body. Why this spirit is immortal will be explained in a later chapter. Without any activity of the spirit in the soul, the astral body would be without life and dissolve itself into its components.

As the spirit would not be able to operate without the intervention of the soul, the astral body is the seat of all the qualities the immortal spirit has. According to its development and maturity, spirit has a different electric or magnetic fluid vibration, which becomes outwardly patent, in soul, in the four temperaments. In accordance with the predominant elements, we distinguish the choleric, the sanguine, the melancholic, and the phlegmatic temper. The choleric temper is due to the element of air, the sanguine temper is due to the element of air, the melancholic temper is born from the water element, and the phlegmatic one is ascribed to the earthy element. The strength and vibration of the respective element corresponds in the various properties to the strength, vigor, and expansion of the respective fluid vibrations.

Each of these four elements, which determine man's temper, in the active form, owns the good properties, and in its passive form, the contrary or bad qualities. It would be too prolix to inform here about the effects of the elements, and it is better for the incipient adept to find out himself further effects by his own meditation. This manner also has a very special reason, on the path to initiation. Here I shall a few examples only:

The choleric temper, in its active polarity, has the following good qualities: activity, enthusiasm, eagerness, resolution, courage, productivity, etc. In the negative form these qualities are: gluttony, jealousy, passion, irritability, intemperance, bent to destruction, etc.

The sanguine temper in its active form shows: capacity of penetrating, diligence, joy, adroitness, kindness, clearness, lack of grief, cheerfulness, optimism, eagerness, independence, familiarity, etc. In the negative form: continual feeling of being affronted, contempt, propensity to gossiping, lack of endurance, slyness, garrulousness, dishonesty, fickleness, etc.

The melancholic temper in its active form: respectability, modesty, compassion, devotion, seriousness, docility, fervor, cordiality, comprehension, meditation, calmness, quick to give one's confidence, forgiveness, tenderness, and so on. In the negative form: indifference, depression, apathy, shyness, laziness, etc.

The phlegmatic temper in its active form: respectability, reputation, endurance, consideration, resolution, firmness, seriousness, scrupulousness, thoroughness, concentration, sobriety, punctuality, reservedness, objectivity, infallibility, responsibility, reliability, circumspection, resistance, self-assurance, and so on. In the negative form: insipidity, unscrupulousness, misanthropy, dullness, tardiness, laziness, unreliability, laconism, and so on.

The qualities of the temperaments, according to the preponderant quality, form the basis of the human character. The intensity of these qualities shown outwardly depends on the polarity, the electric or the magnetic fluid. The total influence of the effects of the temperaments results in an emanation professionally called aura. Therefore this kind of aura is not to be compared with the astral matrix, because between these two conceptions there is a thumping difference. The astral matrix is the connecting substance between body and soul, whilst the aura is the emanation of the action o the elements in the various qualities, having its origin either in the active or in the passive form. This emanation in the whole soul produces a certain vibration corresponding to a certain color. On the grounds of this color, the adept can exactly recognize his own aura of that of another being with the astral eyes. Backed by this aura, the seer can establish not only a man's basic character, but he also can perceive the action or the polarity of the soul's vibration, and influence it eventually. I shall speak of these problems in a more detailed way in a separate chapter relating to introspection. Hence, a

man’s temperament influences his character, and both together, in their effect as total result, are creating the emanation of the soul or the aura. This is also the reason for high adepts or saints always being represented in the images with a halo identical to the aura we have described.

Besides the character, the temperament and the activity of the electromagnetic fluid, the astral body still has two centers in the brain, the cerebrum being the seat of normal consciousness, whilst in the cerebellum, there is the opposite to the normal consciousness, the sub-conscious. As to their functions, see the chapter concerning the “Spirit”.

As it has been said before, according to the elements, the soul is divided in exactly the same way as the body. The psychic functions, powers and properties also have their seat respectively in the soul and certain centers analogous to all the elements, which the Indian philosophy designates as charkas. The awakening of these charkas is named Kundalini yoga in the Indian doctrine. I desist, however, from a comment on these lotuses or centers, because the student interested in this problem will find all the necessary enlightenment in the respective literature. I will touch on it only slightly and say that the lowest center is the so-called Muladhara or earth center, having its seat in the lowest part of the soul. The next center is that of the water, with its seat in the region of the sexual organs and designated in the Indian terminology as Swadisthana. The center of fire, as center of the soul, is in the umbilical region and is named Manipura. The center of air as compensatory element is in the region of the heart and is termed Anahata. The center of the ether or principle of akasa is found in the region of the neck and is named Visudha. Another center, that of volition and intellect, is between the eyebrows and is called Ajna. As the supreme and most divine center is regarded as the thousand-petaled lotus, named Sahasrara from which derive and are influenced all the other powers of the centers. Beginning at the top, from the supreme center, along the neck, down to the lowest center, like a channel runs the so-called Susumna or the akasa-principle already known to us, liable for the connection and control of the entire centers. Later on, I shall come back to the problem of the evocation of the snake-power in the single centers. In describing the soul, the principal task will be to establish the connection of the elements with their positive and negative polarities in the soul, and give a neat idea of it. One will see that the body, as well as the soul, with their effects are alive and working, that their preservation and destruction are subject to the immutable laws of the four-pole magnet, i.e., the secret of the tetragrammaton, and governed by them. If he who is to be initiated will attentively meditate about it, he will win a clear idea not only of the bodily functions, but also of those of the soul, and come to a sound notion of the mutual interaction according to the original laws.

12. The Astral Plane ~

The astral plane, often designated as the fourth dimension, has not been created out of the four elements, but it is a density-degree of the akasa principle, consequently of all that up to now, I the material world occurred, is actually occurring and will occur, and has its origin, regulation and existence. As said before, akasa in its most subtle form is the ether, well known to all of us, in which, amongst other vibrations, electric as well as magnetic ones are propagating. Consequently this vibration-sphere is the origin of light, sound, color, rhythm, and life in all tings created. As akasa is the origin of all existing things, all that ever was produced, is being produced and will be produced in the future is reflected in it. Therefore, in the astral plane there is to be seen an emanation of the eternal, having neither a beginning nor an end, as it is timeless and spaceless. The adept who sees his way about this plane may find everything here, no matter if the point in question be in the past, the present or the future. How far this perception will reach depends on the degree of his perfection.

Occultists and spiritualists and most of religions name the astral pane the World beyond. However, the adept knows very well that there is no such thing as Hence and Beyond and feels no fear of death, which concept is quite strange to him. If, by the disintegrating work of the elements or a sudden breakup, the astral matrix which is connecting matter between the grossly material body and the astral body has got loose, then will happen what we commonly call death, which, however, in reality is nothing else but a passage from the terrestrial world to the astral world. Backed up by this law, the adept knows no fear of death, being convinced that he will not approach uncertainty. Through his control of the elements, besides many other things, he also can achieve a slackening of the astral matrix, which will result I a spontaneous separation of the astral body from the mortal frame. Thus he will be able to visit the remotest regions, transfer himself into various planes in the form of his astral body. This is the positive explanation of so many tales in which saints have been seen at the same time in different places and even have been working there.

The astral plane has various kinds of inhabitants. First of all, there are the deceased ones who having left the earth are abiding in the corresponding density-degree, according to their spiritual maturity, which is designated by various religions as heaven or hell, the adepts seeing only symbols therein. The nobler, purer and the more perfect an entity happens to be, all the purer and finer will be the density-degree of the inhabited astral plane. Little by little, the astral body is dissolving, until it has become suitable to the degree of vibrations of the respective step of the astral level, or identical with it. As you see, this identification depends on the maturity and the spiritual perfection the entity concerned achieved on this earth.

Besides, the astral plane is inhabited by many other beings of which I am mentioning only some species here. There are to so-called elementaries, entities with one or only very few qualities, according to the dominant vibrations of the elements. They are living on the similar vibrations proper to man and transmitted by him into the astral plane. Among them, there are some which have already reached a certain degree of intelligence, and some magicians are using these low-powered beings for their selfish purposes. Another kind of being is the larvae, which have been brought into life consciously or unconsciously, by intense sensorial thinking, through the astral matrix. They are not real beings, but only forms thriving on the passions of the animal world, on the lowest step of the astral level. Their instinct of self-preservation carries them into the sphere of those men whose passions are responsive to them. They will try, directly or indirectly, to raise and kindle the passions slumbering in man. If these forms are succeeding in seducing men to give in to their suitable passion, they are feeding and thriving on the emanation of this passion produced in man. Man laden with many passions will attract a host of such larvae in the lowest sphere of his astral plane. A great fight takes place and, in the problem of magic, this fact plays an important role. More about it is to be founding the chapter dealing with introspection. There are also other elementaries and larvae, which can be produced in the artificial magic way. As to further details, see the practical part of this book.

Another kind of being the adept often has to deal with in the astral plane must not be overlooked, namely the beings of the four pure elements. In the element of fire, their name is salamander; in the air element they are the sylphs, in the water element, they are called mermaids or undines, and in the element of earth there are the gnomes or goblins. These beings represent, as it were, the connection between the astral plane and the earthly elements. How to establish the connection with these beings, how to control them, what can be achieved with their help, all will be reserved to the practical part of the present book to which I shall dedicate the special chapter, “Magic of the Elements”.

Furthermore, there is a host of other beings such as satyrs, woodmaidens, watergoblins, etc., who could be specified. Even if all this sounds like a fairy tale, on the astral plane the previously described beings are the very same realities as all the other earthly beings. The adept's clairvoyant eyes can see all of them, if he desires so, and is able to establish the connection with them, so excluding any doubt of the existence of these beings right from the beginning. That is why the adept has to first and learn to examine, before being able to judge.

13. The Spirit ~

It has been said before that the spirit of man has been created in the image of God and consists of body, soul and spirit. The preceding chapters have made it evident that body and soul serve only as a veil or garment for the spirit. The spirit is the immortal part and the image of God. It is not easy to define something divine, immortal, imperishable, and to put it into the correct terms. But here, as well as with any other problems, the key of the four-pole magnet will be a great help for us.

From the supreme prototype (akasa), the original source of all beings, has proceeded the spirit, the spiritual EGO with the four specific elemental qualities, proper to the immortal spirit, which was created in God's image.

The fiery principle, the impulsive part, means the will (volition). The airy principle shows up in the intellect (mind), the watery principle respectively in the life and the feeling, and the earthy principle is representing the union of all the three elements in the consciousness of the ego.

All the other qualities of the spirit are based upon these four original principles. The typical part of the fifth, say the etheric principle (akasa) manifests itself, in the highest aspect, in the faith and, in the lowest form, in the instinct of self-preservation. Each of these mentioned four elemental principles has many other aspects corresponding to the law of analogy of the polarity or the positive and negative elements. All of them together form the ego or the spirit. For this reason, we can make the fiery principle responsible for strength, power and passion; memory, power of discrimination and judgment are ascribed to the air principle, conscience and intuition to the principle of water, egotism and the instincts of self-preservation and propagation to the earthy part of the spirit.

It would be too long to quote all the properties of the spirit with regard to the elements. The incipient adept can enlarge these qualities by serious studies and deep meditation, with respect to the analogous laws of the four-pole magnet. This happens to be a very meritorious work which never ought to be neglected, because it will lead to great success and secure results.

These three chapters relating to body, soul and spirit have represented man in his most perfect form. By now, the disciple ought to have realized how very important it is to know one's own microcosm for the initiation and especially for the magic and the mystic practice, as a matter of fact, for the whole of the secrets. Most of the authors, from sheer ignorance or for other cogent reasons, have omitted this extremely important part, the foundation.

14. The Mental Plane ~

As the body ahs its earthly plane, and the astral body or the soul owns the astral plane, the spirit too has its own plane, the so-called mental plane or mental sphere. This is the mental

sphere with all its virtues.

Both these spheres, the material as well as the astral one have been born from the akasa or original principle of the respective sphere, through the four elements, and also the mental sphere is built upon the same foundation, and therefore likewise a product of the akasa principle of the spirit. Similar to the spirit, developing in a four-pole magnet by corresponding work and showing an electromagnetic fluid analogous to the astral body, on account of the effect of the elements, as a secondary phenomenon of the polarity on the outside, the mental body develops in the mental or spiritual sphere. Just in the same way as the astral body, through the electromagnetic fluid of the astral world, forms an astral matrix, the so-called astral od, the electromagnetic fluid of the mental world forms a mental matrix linking the mental body to the astral body. This mental matrix or the mental od, the so-called mental substance, is the subtlest form of akasa which controls and preserves the spiritual activity in the astral body.

At the same time, this mental substance is electromagnetic and is regarded as leaser of the ideas to the consciousness of the spirit, from where it is put into activity through the astral and the roughly material body. So this mental matrix or the mental od, with its double-pole fluid, is the subtlest substance we can imagine in the human body.

Simultaneously, the mental sphere is the sphere of thoughts which have their origin in the world of ideas, consequently in the spiritual akasa. Each thought is preceded by a basic idea which, according to its property, accepts a definite form, and arrives to the consciousness of the ego through the etheric principle, consequently the mental matrix, as expression of the thought in the shape of a plastic picture. Therefore Man himself is not the founder of the thoughts, but the origin of each thought is to be sought in the supreme akasa sphere or the mental plane. Man’s spirit, as it were, is the receiver, the antenna of thoughts from the world of ideas, according to the situation in which Man happens to be. The world of ideas being all in all, each new idea, new invention -- in short, all Man believes to have created by himself -- has been brought out of this world of ideas. This production of new ideas depends on the maturity and attitude of the spirit. Each thought involves an absolutely pure element, especially if the thought implies abstract ideas. If the thou ght is based on several combinations of the ideal world, different elements are effective in their form as well as in their mutual emanation. Only abstract ideas have pure elements and pure polar emanations, as they descend directly from the causal world of an idea.

From this cognition we may draw the conclusion that there are pure electric, pure magnetic, indifferent and neutral ideas from the standpoint of their effect. According to the idea, each thought in the mental sphere has its own form, color and vibration. Through the tetra-polar magnet of the spirit, the thought arrives at the consciousness, from where it is forwarded to realization. Each thing created in the material world consequently has its cause in the ideal world through the thought and the spiritual consciousness, and is reflected therein. If the point in question is not exactly an abstract idea, several forms of ideas can be expressed. Such thoughts are electric or magnetic or electromagnetic, according to the elementary property of the idea.

The material plane is bound to time and space. The astral plane, sphere of the perishable or mutable spirit, is bound to space, the mental plane being timeless and spaceless. The very same thing happens with all the mental properties. The reception of a thought in the mental body, through the link of the astral and mental matrix bound to space and time in the total form, needs a certain amount of time to become fully conscious of this thought. According to

the mental maturity, the train of thoughts is different in each individual. The more advanced, the more cultured man is, the faster thoughts will develop in mind.

Likewise as the astral plane is inhabited, so too is the mental plane. Besides the ideal forms, there are principally the deceased ones whose astral bodies have been dissolved by the elements in the course of their ripening, and allotted, according to the degree of perfection, to regions corresponding to their mental sphere.

Besides the mental sphere is the sphere of the so-called elementals, beings created consciously or unconsciously by man as a result of repeated and intense thinking. An elemental being is not yet so condensed to form or to assume any astral shape for itself. Its influence is therefore limited to the mental sphere. The difference between an ideal form and an elemental lies in the fact that the ideal form is based on one or several ideas. On the other hand, the elemental is equipped with a certain quantity of consciousness and therefore with the instinct of preservation, but otherwise it does not much distinguish from other mental living beings, and it can even take the same shape as the ideal form. The adept often resorts to these elemental beings. The problem of how to create such an elemental, how to preserve it and how to utilize it for certain purposes, will be approached in the practical section of this book.

There would still be quite a lot to be said about the particular, specific properties of some beings. But all that we have pointed out previously should be sufficient to stimulate the work and contribute to a succinct enlightenment about the mental plane.

15. Truth ~

Let us now leave the microcosm, I mean to say, man with his earthly, astral and mental bodies, and turn to other problems which also are imminent to be solved by the incipient adept. First of all, there is the problem of truth. A great many philosophers have already paid serious attention to this problem, and we also will have to approach this task.

We shall deal here only with such kinds of truth about which we must be thoroughly informed. Truth depends on the insight of each individual. And as we cannot all have the same insight or perception, it is impossible to generalize the problem of truth. Therefore from is standpoint and in conformity with the degree of his maturity, each one will have his own truth, providing he sees it quite honestly. Only he who knows and masters the absolute laws of the microcosm and the macrocosm is entitled to speak of an absolute truth. Certain aspects of the absolute truth will be surely acknowledged by everyone. Nobody, indeed, will doubt that there is life, volition, memory and intellect, and will refrain from arguing about these facts. No sincere adept will impose his truth to anyone who is not yet ripe for it. The person concerned would do nothing else but regard it again from his own standpoint. Therefore it would be useless to argue with non-professionals on higher kinds of truth, except people eager to search the heights of truth and beginning to ripen for it. Anything else would be a profanation and, from the magical point o view, absolutely incorrect. At this point, all of us will have to remember the words of the great Master of Christianity: “Cast not your pearls before swine, lest they trample them under their feet.”

To truth belongs also the capacity of correctly differentiating among knowledge and wisdom. Knowledge depends, in all domains of the human existence, on the maturity, receptivity and understanding of the mind, and the memory without regard to whether or not we have been able to enrich our knowledge by reading, transmitting or other experiences.

There is a wide difference between knowledge and wisdom and it is much easier to win knowledge than wisdom. Wisdom depends, not in the least, on knowledge, although both are identical up to a certain degree. The source of wisdom is in God, that is to say, in the causal principle (the akasa) on all planes of the material, astral, and mental worlds. Therefore wisdom does not depend on mind and memory but on the maturity, purity and perfection of the individual personality. Wisdom could also be considered as a developmental stage of the ego. Therefore, insights are not passed on thought the mind, but – and this particularly – through intuition or inspiration. The degree of wisdom is therefore determined by the state of development of the individual.

This will not mean, of course, that we ought to neglect knowledge; on the contrary, knowledge and wisdom must go hand in hand. The adept will therefore endeavor to get on in knowledge as well as in wisdom, for neither of the two must lag behind in development.

If knowledge and wisdom keep the same pace in development, the adept is enabled to grasp all the laws of the microcosm and the microcosm, not only from the point of view of wisdom, but also from the intellectual side, that is, in a bipolar way, to perceive and utilize them for his own development.

In al the planes, we have already learned how to know one of the numerous laws, the first main key, the secret of the tetragrammaton or the four-pole magnet. Being a universal key, it can be used to solve all problems, all laws, all kinds of truth – in sort, everything, provided that the adept knows how to use it properly. As time goes on and his development unfolds and he is advancing in hermetics, he will be acquainted with many more aspects of this key, and be forced to accept it as an unchangeable law. He will no more wander in darkness and uncertainty, but he will carry a torch in his hand, the light of which will penetrate the night of ignorance.

This brief summary will suffice for the adept to instruct him how to deal with the problem of truth.

16. Religion ~

The incipient magician will confess his faith to a universal religion. He will find out that every religion has good points as well as bad ones. He will therefore keep the best of it for himself and ignore the weak points, which does not necessarily mean that he must profess a religion, but he shall express awe to each for of worship, for each religion has its proper principle of God, whether the point in question be Christianity, Buddhism, Islam or any other kind of religion. Fundamentally he may be faithful to his own religion. But he will not be satisfied with the official doctrines of his Church, and will try to penetrate deeper into god’s workshop. And such is the purpose of our initiation. According to the universal laws, the magician will form his own point of view about the universe which henceforth will be his true religion. He will state that, apart from the deficiencies, each defender of religion will endeavor to represent his religion as the best of all. Each religious truth is relative and the comprehension of it depends on the maturity of the person concerned. Therefore the adept does not interfere with anybody in this respect, nor will he try to sidetrack anyone from his truth, criticize him, to say nothing of condemning him. At the bottom of his heart he may feel sorry for fanatics or atheists without showing it outwardly. Let everybody hold on to what he believes and makes him happy and content. Should everybody stick to this maxim, there would be neither hatred nor religious dissensions on this earth. There would be no reason for disputes and all turns of mind could exist happily side by side.

Quite a different thing is, if a seeker, dissatisfied by materialism and doctrines, and longing for spiritual support, will ask advice and information of an adept. In such a case the adept is obliged to supply the seeker with spiritual light and insight, according to his mental powers. Then the magician should spare neither time nor pains to communicate his spiritual treasures and lead the seeker to the light.

17. God ~

Since the remotest times, Mankind has always believed in something beyond human understanding, something transcendental that he idolized no matter whether there was question of personified or unpersonified conceptions of God. Anything man was unable to understand or to comprehend was imputed to the powers above such as his intuitive virtue admitted them. In this way, all the deities of mankind, good and evil ones (demons) have been born. As time went on, gods, angels, demiurges, demons and ghosts have been worshiped irrespective of their ever having been alive in reality or their having existed only in fancy. With the development of mankind, the idea of God was shrinking especially at the time when, with the aid of the sciences, phenomena were explained that previously were ascribed to the gods. A lot of books would have to be written if one wished to enter into details of the various ideas of God in the history of the nations.

Let us approach the idea of God from a magician's standpoint. To the plain man the idea of God serves as a support for his spirit just not to entangle himself in uncertainty or get out of his depth. Therefore his God always remains something inconceivable, intangible, and incomprehensible to him. It is quite otherwise with the magician who knows his God in all aspects. He holds his God in awe as he knows himself to have been created in its image, consequently to be a part of God. He sees his lofty ideal, his first duty and his sacred objective in the union with the Godhead, in becoming the God-man. The rise to this sublime goal shall be described later on. The synthesis of this mystic union with God consists in developing the divine ideas, from the lowest up to the highest steps, in such a degree as to attain the union with the universal. Everyone is at liberty to abandon his individuality or to retain it. Such genii usually return to earth entrusted with a definite sacred task or mission.

In this rise, the initiated magician is a mystic at the same time. Only performing this union and giving up his individuality, he voluntarily enters into dissolution which in the mystic wording is called mystic death.

It is evident that true initiation knows neither a mystic nor a magic path. There is only one initiation linking both conceptions, in opposition to most of the mystic and spiritual schools which are dealing with the very highest problems, through meditation or other spiritual exercises, without having gone through the first steps at first. This would be very similar to somebody starting with the university studies without having gone through the elementary classes first. The results of such a one-sided training, in some cases, are disastrous, sometimes even drastic, according to the individual talents. Generally the error is to be found in the fact that most of the matter comes from the Orient, where the material as well as the astral world is regarded as maya (illusion), and consequently little attention is paid to it. It is impossible to point out the details, for this would overstep the frame of this book. Sticking to a carefully planned, step-by-step development, there will be neither a mishap nor a failure nor bad consequences, for the simple reason that ripening takes place slowly but surely. It is quite an individual matter whether the adept will choose as his idea of God, Christ, Buddha, Brahma, Allah, or someone else. All depends on the idea, in the initiation. The pure mystic wishes to approach his God only in the all-embracing love. The yogi, too, walks toward one single

aspect of God. The bhakti-yogi keeps to the road of love and devotion, the raja and hatha yogi choose the path of self-control or volition, the jnana yogi will follow that of wisdom and cognition.

Now let us regard the idea of God from the magic standpoint, according to the four elements, the so-called tetragrammaton, the unspeakable, the supreme: the fiery principle involves the almightiness and the omnipotence, the airy principle owns the wisdom, purity and clarity, from which aspect proceeds the universal lawfulness. Love and eternal life are attributed to the watery principle, and omnipresence, immortality and consequently eternity belong to the earth principle. These four aspects together represent the supreme Godhead. Let us tread upon this path to this supreme Godhead practically and step by step, beginning from the lowest sphere, to arrive at the true realization of God in ourselves. Let us praise the happy man who will reach this still in his earthly existence. Us banish fear of the pains, for all of us will reach this goal.

18. Asceticism ~

From the remotest times, all religions, sects, turns of mind and training systems have regarded asceticism as a very important problem. Various systems of the Orient turned asceticism into fanaticism, causing great damage by exaggeration and wild excesses that were unnatural and unlawful. The mortification of the flesh, generally speaking, is just as one-sided as developing one part of the body only, neglecting all the other parts. If asceticism serves the human body, say in the pattern of a diet, to get rid of slag and other impurities, or to save the body from illness and to compensate disharmonies, then ascetic measures may reasonably be employed, but beware of any exaggeration.

Somebody doing hard physical work would, indeed, be very foolish to deprive the body of substances absolutely necessary for its preservation, just because he is privately interested in yoga or mysticism. Such extremes would doubtlessly end up with serious and dangerous injuries to the health.

Vegetarianism is not implicitly important for the mental progress or the intellectual development, unless it is supposed to be a remedy to clean the body from slag. A temporary abstinence from meat or animal food is indicated only for very specific magic operations as a sort of preparation, and even then only for a certain period. All this is to be considered with respect to sexual life.

The idea that by eating the meat of an animal, the animal powers or faculties could be conveyed to oneself is nonsense and originates in a mental ignorance of the perfect and genuine primitive laws. The magician does not pay any attention to such misconception.

In the interest of his mago-mystic development, the magician must be moderate in eating and drinking, and observe a reasonable mode of life. It is impossible to fix precise rules or prescriptions, the magic way of life being quite individual. Each and all must know best what agrees or disagrees with them. It is a sacred duty to keep the balance everywhere. There are three kinds of asceticism: (1), intellectual or mental asceticism, (2) psychic or astral asceticism, 93) physical or material asceticism. The first kind has to do with the discipline of thoughts, the second kind is engaged in ennobling the soul through control of passions and instincts, and the third kind is concerned with harmonizing the body through a moderate and natural way of life. Without these three kinds of asceticism, which must be developed at the same tie and parallel to each other, a correct magical rise is unthinkable. To avoid any one-sided development, none of the three kinds may be neglected, and none of them may

prevail. Further information about how to accomplish this task will be given in the practical training course of this book.

Before bringing the theoretical part to an end which has illustrated the principles, I advise everybody that this part should not only be read, but must become the mental possession of the concerned person by means of intense reflection and meditation. He who is going to be a magician will recognize that life is dependent on the work of the elements in the various planes and spheres. It is to be seen in great and in small things, in the microcosm as well as in the macrocosm, temporarily and eternally, everywhere there are powers in action. Starting from this point of cognition, you will find that there is no death at all, in the true sense of the word, but everything goes on living, transmuting and becoming perfect according to primitive laws. Therefore a magician is not afraid of death, for he believes the physical death to be only a transition to a subtler sphere, the astral plane, and from there to the spiritual level, and so on. Consequently he will not believe in heaven nor in hell. The priests of the various religions stick to these fancies solely to keep their kids to the point. Their moralizing serves only to provoke fear of the hell or the purgatory and to promise heaven to morally good people. Average people, as far as they are religiously inclined, are favorably influenced by such a point of view for, from fear of hell, they will try to be good.

But as for the magician, he sees the purpose of the moral laws in ennobling the mind and the soul, for it is in an ennobled soul only that the universal powers can do their work, especially if body, mind and soul have been equally trained and developed.

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Initiation Into Hermetics

by
Franz Bardon

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Epilog

Step I

Let us now turn to the practical side of the initiation. We must always be aware of the fact that the body, soul and mind are to be trained simultaneously, for otherwise it would be impossible to gain and maintain the magic equipoise. In the theoretic part I already called attention to the dangers possibly rising from one-sided training. It is not advisable to hasten development, because everything needs time. Patience, perseverance and tenacity are fundamental conditions of the development. The pains taken in one's development will be amply rewarded. Whoever is willing to enter the magic path should regard it as his sacred duty to practice regular exercises. He ought to be kind, generous and tolerant with his fellow men, but relentless and hard with himself. Only such behavior will be followed by success in magic. Refrain from condemning or criticizing and sweep your own doorstep first. Do not permit anyone to look into your sanctuary. The magician will always keep silence with

respect to his way, rise and success. This silence grants the highest powers and the more this commandment is obeyed, the more easily accessible these powers will become. Manage it so that you spend as much time as possible in your rise or advance. It is quite unnecessary to waste time with sitting for hours, drinking beer and passing time in trivial company. Time is running away like water, never to return. A certain amount of time ought to be provided for, but it is very necessary to stick to it. Exceptions ought to be allowed for only in quite inevitable cases. Man is subject to habits, and once accustomed to a definite timetable for his exercises, he will feel compelled to do his exercises. In the same way as there is a want for the necessities of life such as eating, drinking and sleeping, it ought to happen in regard to the exercises which must, as it were, become a habit. This is the sole way to attain a sure and full success. There is no prize without diligence. It is my ambition to arrange for the instructions as if they were meant for the busiest man. He who has plenty of time of hand may be able to be occupied with two or more exercises at the same time.

Magic Mental Training (I)

1. Thought Control: discipline of thoughts, & subordination of thoughts ~

Take a seat in a comfortable chair or lie down on a settee. Relax the whole body, close your eyes and observe the train of your thoughts for five minutes, trying to retain it. At first, you will find that there are rushing up to you thoughts concerning everyday affairs, professional worries, and the like. Take the behavior of a silent observer toward these trains of thoughts, freely and independently. According to the mentality and the mental situation you happen to be in at the moment, this exercise will be more or less easy for you. The main point is not to forget yourself, not to lose the train of thoughts, but to pursue it attentively. Beware of falling asleep while doing this exercise. If you begin to feel tired, stop instantly and postpone the exercise to another time, when you intend not to give in to tiredness. The Indians sprinkle cold water on their faces or rub down the face and upper part of their bodies to remain brisk and not waste precious time. Some deep breathing before you begin will also prevent tiredness and sleepiness. As time goes on, each disciple will find out such little tricks by himself. This exercise of controlling thoughts has to be undertaken in the morning and at night. It is to be extended each day by one minute to allow the train of thoughts to be pursued and controlled without the slightest digression for a time of 10 mi nutes at least after a week’s training.

This space of time is destined to the average man. If it should not suffice, everyone can extend it according to his own apperception. In any event, is advisable to proceed very consciously, because it is of no use to hurry, development being quite individual in men. On no account go further before the preceding exercise is perfectly under control.

The attentive disciple will realize how, at the beginning, thoughts rush on to him, how rapidly they pass before him so that he will have difficulty to recollect the lot of manifold thoughts. But from one exercise to the next, he will state that thoughts come up less chaotic, moderating little by little, until at last only a few thoughts emerge in his consciousness, arriving, as it were, from a far distance.

The keenest attention ought to be given to this work of thought control, as it is very important for magic development, a fact that everyone will realize later on.

Providing that the mentioned exercise has been thoroughly worked through and everyone has a complete command of it in practice, let us pass over to the mental training

Up to now we have learned to control our thoughts. The next exercise will consist in not giving way in our mind to thoughts obtruding themselves on our mind, unwanted and obstinate. For instance, we must be able not to occupy ourselves any longer with the tasks and worries of our profession when we come home from work and return the family circle and privacy. All thoughts not belonging to our privacy must be set aside, and we ought to manage to become quite a different personality instantly. And just the other way round: in our job, all thoughts have to be concentrated in it exclusively, and we must not allow them to digress or wander home, to private affairs, or elsewhere. This has to be practiced time and again until it has developed into a habit. Above all, one ought to accustom oneself to achieve whatever one does with full consciousness, whether in professional work or in private, regardless whether the point is a big one or a trifle. This exercise should be kept for a lifetime, because it is sharpening the mind and strengthening the consciousness and the memory.

Having obtained a certain skill in this exercise, you may turn to the following one. The purpose will now be to hold onto a single thought or idea for a longer while, and to suppress any other thoughts associating and obtruding with force on the mind. Choose for this purpose any train of thoughts or ideation or a suitable presentation according to your personal taste. Hold onto his presentation with all your strength. Vigorously refuse all the other thoughts that have nothing to do with the thoughts being exercised. At first you probably will succeed only for a few seconds, later on for minutes. You must manage to concentrate on one single thought and follow it for 10 minutes at least.

If you succeed in doing to, you will be fit for a new exercise. Let us then learn how to produce an absolute vacancy of mind. Lie down comfortably on a bed or sofa or sit in an armchair and relax your whole body. Close your eyes. Energetically dismiss any thought coming upon you. Nothing at all is allowed to happen in your mind; an absolute vacancy of mind must reign. Now hold on to this stage of vacancy without digressing or forgetting. At first, you will manage to do so for only a few seconds, but by practicing it more often, you will surely succeed better at it. The purpose of the exercise will be attained if you succeed in remaining in this state for a full 10 minutes without losing your self-control or even falling asleep.

Carefully enter your success, failure, duration of your exercises and eventual disturbances into a magic notebook (See details under the heading “Magic Soul Training”). Such a diary will be useful to check your progress. The greater the scrupulousness you use in doing so, the more easily you will undergo all the other exercises. Prepare a working schedule for the coming day or week, and most of all, indulge in self-criticism.

Magic Psychic Training (I)

1. Introspection or Self-Knowledge ~

In our own mansion, meaning our body and our soul, we must find our way about at every moment. Therefore our first task will be to know ourselves. Each initiation system, no matter which kind it may be, will put this condition in the first place. Without self-knowledge there will be no real development on a higher level.

In the first days of psychic training, let us deal with the practical part of introspection or self-knowledge. Arrange for a magic diary and enter all the bad sides of your soul into it. This diary is for your own use only, and must not be shown to anybody else. It represents the so-called control book for you. In the self-control of your failures, habits, passions, instincts

and other ugly character traits, you have to observe a hard and severe attitude towards yourself. Be merciless towards yourself and do not embellish any of your failures and deficiencies. Think about yourself in quiet meditation, put yourself back into different situations of your past and remember how you behaved then and what mistakes or failures occurred in the various situations. Make notes of all your weaknesses, down to the finest nuances and variations. The more you are discovering, all the better for you. Nothing must remain hidden, nothing unrevealed, however insignificant or great your faults or frailties may be. Some especially endowed disciples have been able to discover hundreds of failures in the finest shades. Disciples like these possessed a good meditation and a deep penetration into their own souls. Wash your soul perfectly clean; sweep all the dust out of it.

This self-analysis is one of the most important magic preliminaries. Many of the occult systems have neglected it, and that is why they did not achieve good results. This psychic preliminary work is indispensable to obtain the magic equilibrium, and without it, there is no regular progress of the development to be thought of. Therefore you ought to devote some minutes' time to self-criticism in the morning and at night. If you have got the chance of some free moments during the day, avail yourself of them and do some intensive thinking, whether there are still some hidden faults anywhere, and if you discover them, record them on the spot so as not to forget a single one. Whenever you happen to find out any deficiency, do not delay to note it immediately.

If within a week you do not succeed in discovering all your faults, spend another week on these inquiries until you have definitely established your list of offences Having achieved this problem within one or two weeks, you have reached the point to begin with a further exercise. Now by intensive thinking, try to assign each fault to one of the four elements. Appoint a rubric in your diary to each element and enter your faults into it. You will not feel sure of which elements some of the faults are to be assigned. Record them under the heading of "indifferent". In the progressing development you will be able to determine the element corresponding to your deficiency.

For instance, you will ascribe jealousy, hatred, vindictiveness, irascibility, and anger to the fiery element; frivolity, self-presumption, boating, squandering, and gossiping to the element of air; indifference, laziness, frigidity, compliance, negligence, shyness, insolence, and instability to the watery element; laziness, lack of conscience, melancholy, irregularity, anomaly and dullness to the element of earth.

In the following week you will meditate on each single rubric, dividing it into three groups. In the first group you will enter the biggest failures, especially those that influence you strongest or happen at the slightest opportunity. The second group will embrace faults occurring less frequently and in slighter degree. In the last group you are recording those faults that happen only now and again. Go on doing so with the indifferent faults, too. Work conscientiously at all times; it is worth while!

Repeat the whole procedure with your good psychical qualities, entering them into the respective categories of the elements. Do not forget the three columns here as well. For example, you will assign activity, enthusiasm firmness, courage, and daring to the fiery element, diligence, joy, dexterity, kindness, lust, and optimism to the air element, modesty, abstemiousness, fervency, compassion, tranquility, tenderness, and forgiveness to the watery element, and respect, endurance, conscientiousness, thoroughness, sobriety, punctuality, and responsibility to the earth element.

By doing so, you will get two so-called psycho-mirrors, a black one with the evil qualities, and a whit one with the good and noble character traits. These two magic mirrors are correct occult mirrors, and none but the owner has any right to look into them at all. Let me repeat once more that the owner must endeavor to elaborate his magic mirrors precisely and conscientiously. If, in the course of the development, he should remember any good or bad quality, he can still record it under the respective heading. These two magic mirrors will allow the magician to recognize rather exactly which of the elements is prevailing in his black or white mirror. This recognition is absolutely necessary to attain the magic equipoise, and the further development depends on it.

Magic Physical Training (I)

1. The Material or Carnal Body ~

Hand in hand with the inner development of spirit and soul has to go that of the outer, the body also. No part of your Ego must lag behind or be neglected. Right in the morning, after getting up, you will brush your body with a soft brush until your skin turns faintly reddish. By doing so, your pores will open and be able to breathe more freely. Besides, the kidneys are exonerated for the most part. Then wash your whole body or the upper part of it, at least, with cold water and rub it with a rough towel until you feel quite warm. Sensitive people may use lukewarm water, especially in the cold season. This procedure ought to become a day's routine and be kept for a lifetime. It is so refreshing and removes tiredness.

In addition to this, you should practice morning gymnastics, at least for some minutes a day, to keep your body flexible. I shall not put up a special program of such gymnastic exercise as everyone can draw it up according to his age and personal liking. What matters most is to keep your body elastic.

2. The Mystery of Breathing ~

Breathing is to be given your very careful consideration. Normally each living creature is bound to breathe. There is no life at all without breathing. It is obvious that a magician ought to know more than the mere fact of inhaling oxygen and nitrogen which the lungs absorb and exhale as carbon dioxide and nitrogen. The lungs cannot exist without breathing and food. All we need for our life, and what preserves our life, to wit, breathing and food, is tetrapolar, four elements plus a fifth, the vital element or akasa principle, as we have said in the theoretical part about the elements. But the air we are breathing has a finer degree of density than the grossly material food has. But according to the universal laws, both of them have the same nature, being tetrapolar and serving to keep the body alive. Let us therefore return to breathing.

Oxygen is subject to the fiery element and nitrogen to the element of water [or: nitrogen = air; hydrogen = water]. The airy element is the mediating element and the earth element [carbon, or carbon dioxide] is that which holds together the oxygen and the nitrogen. The akasa or etheric element is the lawful causal or divine principle. Just as in the great universe of nature, here the elements too have their polarity, the electric as well as the magnetic fluid. By normal or unconscious breathing, the body is supplied only with as much elemental substance as is necessary for its normal preservation. Here also the supply depends on the consumption of elemental substance. It is quite different with conscious breathing.

If we put a thought, an idea or an image, no matter whether it s concrete or abstract, in the air to be inhaled, it will take in the akasa principle of the air concerned and convey it through the electric and magnetic fluids to the air substance. This impregnated air will play a double role when it is conveyed to the lungs through the blood vessels. In the first place, the material parts of the elements are destined to preserve the body; secondly, the electromagnetic fluid, charged with the idea or the image, will lead the electromagnetic air colored with the idea from the bloodstream through the astral matrix to the astral body, and from there to the immortal spirit through the reflective mental matrix.

And this is the solution of the secret of breathing from the magic point of view. Many theologies utilize conscious breathing for instructive purposes, as for example the hatha yoga system, without knowing the right process. Several people have suffered severe damage to their health, a fact only to blame in the extreme breathing exercises asked for by this system, especially when such practices have been realized without the guidance of an experienced leader (guru). In most cases, the inexperienced reader has been persuaded to do these exercises because they were promised a quick acquisition of occult powers. If he wants, the magician can achieve this aim much more easily and sooner with the aid of the universal initiating system described so thoroughly in the present book.

Consequently it is quite evident that it is not the quantity of inhaled air that matters, but the quality respecting the idea impregnating the air substance. Therefore it is not necessary nor even advisable to pump the lungs full with a lot of air, putting a needless strain on them. Consequently, you will do your breathing exercises slowly and calmly, without any haste.

Sit down comfortably, relax the whole body, and breathe in through the nose. Imagine that with the inhaled air, health, tranquility, peace, success, or everything you are aiming at, will pass into your body through the lungs and the blood. The eidetic image of your idea must be so intense that the air you are inspiring is so strongly impregnated with your desire that it has already become reality. You should not allow the slightest doubt about this fact. To avoid weakening, it will be enough to start with seven inhalations in the morning as well as at night. Increase the number of breaths gradually to one more in the morning and at night. Do not hurry or exaggerate, for everything needs time. In any case, you should not proceed to the imagination of another different desire before the first chosen one has been completely accomplished. In a pupil endowed with talents of a high order, success will manifest itself, at the earliest, after seven days, all depending on the degree of imagination and aptitude. Some one else will need weeks, even moths for the realization of his desires because the kind of desires will also play an important role. It is therefore desirable not to form egotistic wishes to begin with, but to confine them to the above-mentioned ones such as tranquility, health, peace and success. Do not extend breathing exercises to more than one-half hour. Later on, a standard ten minutes will do for you.

3. Conscious Reception of Food ~

What has been said about breathing applies in the same way to taking nourishment. Here also the same elemental processes are going on as they happened to in the air being inhaled, but the effect of the elements is stronger and more material. Desires impressed on food have a considerable influence on the material plane, where they are exposed to the most material emanations of the elements. Therefore the magician will do well to consider this aspect if he wants to achieve anything concerning his body or other material desires.

Now sit down in front of your dish of food that you are going to eat, and with the most intense imagination possible, concentrate on your desire being embodies in the food and as effective as if indeed it had already been realized. If you happen to be alone, undisturbed and not watched by anyone, hold your hands in blessing manner above your food. Not having this opportunity, at least impress your desire upon the food you are taking in, or close your eyes. You may give the impression of saying a prayer before eating your meal, a gesture that is quite true, as a matter of fact. Then eat your food slowly but consciously with the intrinsic conviction that, together with your food, your desire actually is passing into your whole body, down to the finest nerves. The taking of food ought to be a sacred act to you, similar to the communion of Christianity.

For the magic constitution it is not advisable to eat in a hurry. All kinds of food and beverages are suitable for the magic impregnation with desires. Yet all the impregnated foods and drinks have to be consumed entirely, and nothing should be left over. Do not read during a meal. Unfortunately a great many people are in this bad habit. Any kind of conversation is also undesirable. One should eat only with the maintenance of one's desire. It is to be noted that no opposite desire should associate. For instance, if you are aspiring after health through conscious or magic breathing, you must not concentrate on success during your meal. It is most advantageous to foster the same desire in breathing as well as in eating to avoid any opposite vibration or emanations in your body. Remember the proverb: "He who chases two hares at the same time will never catch one."

Whoever in the conscious reception of food takes example in the eucharistic mystery, will find an analogy to it here, and remember the words of our Lord Jesus Christ: "Take and eat, for this is my flesh; take and drink, for this is my blood"; he will seize their true and primary meaning.

4. The Magic of Water ~

Water plays one of the most important parts, not only in daily life, being absolutely indispensable for drinking, preparing food, washing, producing steam in factories, etc., but also in our magic development; the water element may prove to be a great factor. As we have already stated in the theoretical par, the watery element rules magnetism or the attractive force, and it is just this property that we shall utilize in the development of our faculties. All the books dealing with the animal magnetism, emanation of od and so on are acquainted with the fact that water can be magnetized or od-ized. But it is far less known how to enlarge this quality or use it in a different way. Not only water but every kind of liquid has the special property of attracting, and according to the contraction, holding fast, no matter whether good or bad influences be concerned. Therefore we may consider the watery element, especially the material kind of it, as an accumulator. The colder water is, the greater its accumulative capacity. With its full specific weight, namely at 39° F (4° C) above zero, it is most responsive. This notion is not so decisive, for the difference of receptivity of water (or other liquids) up to 43° F (6° C) above zero is so insignificant and so faintly visible that only a thoroughly trained magician can recognize these differences. If by increase of heat, water grows lukewarm, its receptivity is rapidly diminishing. Between 7-99° F (36-37° C) it becomes neutral to magnetism. Attention! Here, our only concern is with the specific properties of the attractive power and its practical value with respect to magnetism which results from the interaction of the elements as an undeniable matter of fact.

The impregnation (through the akasa principle present in each substance and consequently in physical water too) with a desire can be operated in any object and at any temperature

whatsoever. A piece of bread as well as a hot soup or a cup of coffee or tea might be loaded or charged magically. But this charge does not depend on the accumulative capacity of the water element, but takes place through the causal principle of the fifth power of the elements, and is brought about by the electromagnetic fluid of the elements concerned. It is important to pay attention to this difference to avoid errors. For instance, it is quite impossible to magnetize a dish of hot soup, because the accumulating power of the water element is balanced or increased by the expansion of the heat present in the water if it rises above 99° F (37° C). The soup, however, can be impregnated with the corresponding desire.

Now let us regard the magic of water from the practical side. Every time you are washing your hands, think intensely that by washing, not only do you wipe the dirt off your body, but also the uncleanliness from your soul. Think of failure, trouble, dissatisfaction, illness and the like being washed off and turned over to the water. If possible, wash yourself under the tap so that the dirty water can run off immediately, and at this moment think that your weaknesses are flowing off with the water. If you have nothing but a washbowl at your disposal, do not forget to throw away the used water immediately, so nobody else can contact it afterwards. You can also dip your hands into cold water for a little while, and concentrate on the magneto-astral attractive force drawing all weaknesses out of your body and your soul. Be firmly convinced that all failures are passing into the water. You will be surprised at the success of this exercise after a short time. This water also is to be thrown away at once. This exercise is extraordinarily effective if you can manage it in the summer while bating in a river, when the whole body (except for the head, of course) is beneath the water.

You can do this exercise the other way around also, by magnetizing the water you are going to use, or by impregnating it with your desire, remaining firmly convinced that through washing the power will pass into your body and the desire will be realized. He who has time to spare can combine both exercises by stripping off all evil in one water (say under the tap or in a separate basin), and then washing himself in another basin with the water impregnated with his desire. In this case, namely the first exercise, you have to use soap when washing off the evil. Female adepts have a third opportunity besides the two forementioned possibilities: they will concentrate their magnetism on the fact that the water makes the face and skin look much younger, more elastic and thus more attractive. It is therefore advisable not only to wash the face, but to dip the whole face into the water for some seconds. This procedure is to be repeated at least seven times in one turn. A bit of borax may be added to the water for this purpose.

There is a further opportunity given to the magician that ought not to be overlooked. I mean the magnetic eyebath. In the morning the magician dips his face into water that has been boiled on the previous day (using a half-filled water basin) and opens his eyes in the water. He rolls his eyes in the water, repeating this exercise equally seven times. At first, he will have the sensation of a slight stinging in his eyes, but this will disappear as soon as the eyes get accustomed to the exercise. Anyone suffering from weak eyesight may add a thin decoction of eyebright (Herba Euphrasia) to the water. This eyebath makes the eyes resistant against changes in the weather and consequently strengthens the visual faculty, improving weak vision, and the eyes become clear and shining. Do not forget respectively to magnetize the water destined to this purpose and to impregnate it with your concentrated wish. Advanced pupils who are training for clairvoyance are offered the opportunity here to promote their clairvoyant faculties.

That is all, for the moment, about the material development and training of the body.

Summary of Exercises of Step I:

Step I ~ Magic Mental Training

1. Thought control,
2. Discipline of thoughts
3. Subordination of thoughts
a. Control of thoughts twice a day from 1-10 minutes
b. Suppression of certain thoughts. Holding onto a chosen thought. Provoking vacancy of mind.
c. Magical diarizing. Self criticism. Planning of thought-trains for the day or the week ahead.

Step I ~ Magic Psychic Training

1. Introspection of Self-Knowledge
2. Making of the (Black & White) Mirrors of the Soul with respect to the elements, in three spheres of activity.

Step I ~ Magic Physical Training

1. Habituation to normal or reasonable mode of life.
2. Conscious Breathing
3. Conscious reception of Food (Eucharistic mystery)
4. Magic of Water

The time limit for the completion of these exercises is fixed from a fortnight up to one month and is meant for people of average aptitudes. Those who have already practiced concentration and meditation should get along in this space of time. Those who are not yet experienced will have to extend their training period; success depends chiefly on the individuality of the pupil. For the practice, it would be useless for him to pass from one step to the next without having completed the foregoing one in such a way that he is well up in it.

Step II

1. Autosuggestion or the Secret of Subconscious ~

Before proceeding to describe the exercises of the second step, let me explain the secret of the subconscious and its practical consequences. In the same way as normal consciousness has its seat in the soul, and is activated by the cerebrum in the body, consequently the head, subconsciousness is a property of the soul, residing in the cerebellum, i.e., the back part of the head. With respect to the magical practice, let us deal with the study of the psychological function of the cerebellum, consequently the subconscious.

In every individual that is in his right senses, the normal sphere of consciousness is intact, i.e., he always and at any time is capable of making use of the functions of normal consciousness. As it results from our investigations, there is no power in the universe nor in man that does not vary between opposites. Hence we may consider subconsciousness as the opposite to normal consciousness. That which in normal consciousness we subsume by the concepts of thinking, feeling, willing, memory, reason, and intellect is reflected in our subconsciousness in a contrary way. Practically speaking, we can regard our subconsciousness

as our opponent. The incentive or the impulse to all that is undesirable, such as our passions, our failures, our weaknesses, originates just in this very sphere of consciousness. To the pupil now falls the task of introspection to disclose the work of this subconsciousness, according to the key of the elements or the tetrapolar magnet. This is a satisfactory task in as much as the pupil will acquire self-reliance by his own reflection or meditation.

Hence, subconsciousness is the incentive of all we do not wish for. Let us learn how to transmute this, so to speak, antagonistic aspect of our ego, so that it not only does no harm, but on the contrary will help to realize our desires. Subconsciousness needs time and space in the material world for its realization, two basic principles valid for all things that have to be transmuted into reality from the causal world. Withdrawing time and space from the subconscious, the opposite polarity will cease to bring its influence to bear upon us, and we shall be able to realize our wishes through the subconscious. This sudden elimination of the subconscious offers the key for the practical use of autosuggestion. If, e.g., we inculcate in the subconsciousness the wish of not giving in tomorrow or any other time, to any of our passions, say smoking or drinking alcohol, subconsciousness will have time enough to put some hindrance, directly or indirectly, in our way. In most of these cases, mainly, in the presence of feeble or underdeveloped willpower, subconsciousness will nearly always succeed in taking us by surprise or causing failures. On the other hand, of we exclude the concepts of time and space from subconsciousness while impregnating it with a desire, only the positive pole of subconsciousness will affect us, normal consciousness being equated, and our impregnate desire must have the success we are expecting. This knowledge and the possibilities related to it, are of the greatest importance for the magical development and have, therefore, to be considered as far as self-suggestion is concerned.

The phrasing to choose for autosuggestion must always be expressed in the present or imperative form. You should not say: “I shall stop drinking or smoking or whatever”. The correct form is: “I do not smoke, I do not drink”, or else, “I do not like smoking or drinking” and so on, according to whatever you wish to suggest in a positive or negative sense. The key or clue to self-suggestion is to be found in the form of the phrasing. It is that which, always and in every respect, has to be considered if you wish to do autosuggestion through subconsciousness.

Subconsciousness is acting in the most effective and penetrating way during the night, when man is asleep. In the sate of sleep, the activity of normal consciousness is suspended, subconsciousness working in its place. The most appropriate time for autosuggestion receptivity, therefore, is the moment when the body is resting drowsily in bed, i.e., immediately before falling asleep as well as immediately after waking up, when we remain still half-awake. That does not mean that a different time would be quite unsuitable for self-suggestion, but these tow moments are most promising, subconsciousness being most responsive then. That is why the magician will never go to sleep in an emotional attitude such as anger or depression, worries which would have an unfavorable influence in his subconsciousness, going on in the same train of thoughts with which he had fallen asleep. Always go to sleep with peaceful and harmonious thoughts or ideas about success, health and pleasant feelings.

Before you practice autosuggestion, make up a small chain of 40 beads. A knotted piece of string also will do fine. This expedient is only meant to avoid counting when you are reiterating the suggestive formula over and over, so as not to divert your attention. This little gadget also will serve to make sure how many disturbances happened when you were practicing concentration and meditation exercises. All you have to do is move a bead or a know at every interruption.

The practical use of autosuggestion is very simple. If you have worded that which you want to achieve in a precise sentence in the present and imperative form, such as: “I feel better and better every day”, or “I do not like smoking [or: drinking, &c]”, or “I am healthy, content, happy”, then you may proceed to the real practice. Immediately before falling asleep, take your string of beads or knots and, whether in an undertone, softly, or in your mind, according to your surroundings, repeat the phrase you have chosen and move one bead or knot at every repetition until you arrive at the end of the string. Now you know for sure that you repeated the formula 40 times. The main point is that you imagine your wish as being realized already and having actual existence. If you do not yet feel sleepy after the 40 repetitions, engage yourself for a while longer with the idea that your wish has been accomplished, and keep doing so until at last you fall asleep with your desire still in mind. You must try to transfer your desire to the sleep. Should you fall asleep while reiterating the formula, the purpose will be achieved.

In the morning, when you are not quite up and have some time to spare, you ought to reach for the string of beads and repeat the exercise once more. Some people get up several times during the night to urinate or for some other reasons. If so, they can repeat this exercise as well, and they will attain their desires all the sooner [Editor’s note: A more modern practice is to use a repeating tape cassette deck to accomplish this automatically].

Now the question arises: what kind of wishes can be accomplished by self-suggestion? Principally, every wish can be fulfilled as far as mind, soul and body are concerned, for example: refining of the character, repression of ugly qualities, weaknesses, disorders, recovery of health, removal and promotion of various aptitudes, development of faculties, and so on. Certainly, desires having nothing to do with the personality as lottery numbers and such can never be fulfilled.

Magic Mental Training (II)

On the first step of our magical mental training, we have learned how to control and master our thoughts. Now let us go on to teach you how to raise the capacity of mental concentration in order to strengthen the willpower.

Put some objects in front of you, say, a knife, a fork, a pencil, and a box of matches, and fix your eyes on these objects for a while. Try to remember their shapes and colors exactly. Then close your eyes and endeavor to imagine a certain object plastically, in exactly the same form, as it is in reality. Should the object vanish from your imagination, try to recall it again. In the beginning you will be successful in this experiment only for a few seconds, but when persevering and repeating this exercise, the object will appear more distinct, and disappearance and reappearance will take place more rarely from one exercise to the next. Do not be discouraged by initial failures, and if you feel tired, change to the next object. At the beginning, do not exercise longer than 10 minutes, but after a while you may extend the exercise little by little up to 30 minutes. In order to check disturbances, use the string of beads or knots described in the chapter about autosuggestion. Move one bead at every disturbance or interruption. Thus later you will be able to tell how many disorders happened in the course of an exercise. The purpose of the exercise is completed if you can hold onto one object for 5 minutes without any interruptions.

If you have gotten to this point, you may pass on to imagining the object with your eyes open. Now the object ought to make the impression of hanging in the air and be visible before your

eyes in such a plastic shape as to seemingly be tangible. Apart from the one object you imagined, nothing else of the surroundings must be noticed. Check disturbances with the aid of the string of beads. If you have succeeded in holding on to any object hanging plastically in the air for 5 minutes without the least incident, the task of this exercise has been fulfilled.

After the visual concentration, let us make an inquiry about the auditory concentration. At the beginning, the creative imagination has to perform a certain role. It is, as it were, impossible to say, “Imagine the ticking of a clock” or something like that because the concept of imagination generally involves a pictorial representation, which cannot be said about auditory exercises. For the sake of better understanding we ought to say: “Imagine you hear the ticking of a cock”. Therefore let us employ this kind of expression. Now imagine that you are hearing the ticking of a clock on the wall. You will succeed in doing so only for a few seconds at the beginning, just as in the previous exercises. But by persisting in your exercise, you will hear the sound more and more distinctly, without any disturbance. The string of beads or knots will be beneficial here also for checking the disturbances. Afterward, try to listen to the ticking of a pocket-watch or a wristwatch, or the chime of bells in various harmonies. You may also practice other auditory concentration experiments such as the sounding of a gong, the different noises of hammering, knocking, scratching, shuffling, thunderclaps, the soft rustling of the wind increasing to the howling of the storm, the tunes of a violin or a piano or other instruments. When doing these exercises, it is most important to keep within the limits of auditory concentration, not allowing for pictorial imagination. Should such an imagination emerge, banish it immediately. The chiming of the bell must never evoke the imagination of the bell itself. This exercise is completed as soon as you are able to keep this auditory imagination for 5 minutes.

Another exercise is the sensory concentration. Try to produce the sensations of cold, warmth, gravity, lightness, hunger, thirst, and tiredness, and hold on to this feeling for at least 5 minutes without the slightest visual or auditory imagination. If you have acquired the faculty of concentration in such a degree as to be able to produce any sensation you like and hold it fast, you may pass on to the next exercise.

Now let us throw some light upon the olfactory concentration. Imagine that you are smelling the scent of various flowers such as roses, lilacs, violets or other perfumes, and hold on to this imagination without allowing a pictorial image of the respective flower to emerge. Try to practice with disagreeable smells of different kinds. Exercise this kind of concentration until you are able to imaginarily bring about any scent at will and keep it for at least 5 minutes.

Our last exercise will deal with the taste concentration. Without thinking of any food or drink or without imagining the same, you have to concentrate on taste. Choose the thumping sensations of taste such as sweet, bitter, sat and acid to begin with. Having got some certain skill herein, you may carry out an experiment on the taste of divers spices, at your discretion. If you have succeeded in producing any sensation of the chosen taste and holding onto it for at least 5 minutes, the purpose of this exercise is fulfilled.

One or another trainee will meet with smaller or greater difficulties in practicing these concentration exercises. This means that the cerebral function with respect to the concerned taste has been neglected or imperfectly developed. Most of the teaching systems will pay attention only to one or two, or three functions at best. Concentration exercises performed with all the five senses strengthen your mind, your willpower, and you learn not only how to control all senses, but also to develop and finally tem perfectly. A magician’s senses must all be developed equally, and he must be able to control them. These exercises are of paramount importance for the magical development, and therefore should never be omitted.

Magic Psychic Training (II)

In the first phase, the pupil has learned how to practice introspection. He has recorded his good and bad properties in accordance with the four elements, and has divided them in three groups. In this way he has made two soul mirrors, a good (white) one and a bad (black) one. These two soul mirrors represent his psychic character. Now he must find out from these records which elemental powers are prevailing in him on the good as well as the evil side, and endeavor to establish the balance of these elemental influences at all events. Without a balance of the elements in the astral body or in the soul, there is no possible magical progress or rise. Consequently, in this step we must establish this psychic equipoise. If the novice magician possesses a sufficient amount of willpower, he may pass on to master the passions or qualities that exercise the greatest influence on him. Should he not own a sufficiently strong volition, he may start from the opposite side by balancing small weaknesses first, and fighting greater faults and weaknesses bit by bit until he has brought th em under control. The scholar is offered three possibilities for mastering the passions:

1. Systematical utilization of autosuggestion in the way we described previously.

2. Transmutation of passions into the opposite qualities, attainable through autosuggestion or through repeated meditations on and continuous assurance of the good qualities.

3. Attention and volition. By using this method, you will not allow for any outbreak of the passion, fighting it right in the bud. This method is the most difficult and is appropriate only for people possessing a good deal of volition, or willing to achieve a strong willpower by fighting against their passions.

If the novice has enough time on hand and wishes to advance as fast as possible in his development, he may use all three methods. The most profitable way is to orient all methods toward one single direction, for example conscious eating, magic of water, and so forth. Then success will not be far off.

The purpose of this step is to balance the elements in the soul. The scholar therefore ought to quickly and surely endeavor to get rid of those passions that hinder him most from being successful in the magic art. Under no circumstances should he start with exercises belonging to the steps ahead before being absolutely possessed with the exercises of the second step and having booked a sweeping success, especially in balancing the elements. The refinement of character should be aspired after during the entire course, but as early on as this level, faults and bad qualities that handicap development ought to be eradicated.

Magic Physical Training (II)

The tasks of the magical training of the body according to Step I must be retained and ought to become a daily habit, such as washing with cold water, rubbing the body from head to toe, athletic exercises in the morning, magic of water, conscious breathing and so forth. The second step training of the body orders a change of the breathing exercises. In the previous step, we have learned how to breathe consciously and convey the desire inhaled together with the air (through the akasa principle) to the blood stream via the lungs. In this chapter I am going to describe the conscious pore-breathing.

Our skin has a double function, i.e., the breathing and the secretion. Therefore we may consider the skin as a second piece of lungs and as a second kidney of the body. Everybody will understand now, for which important reason, we have recommended dry-brushing, rubbing, washing with cold water and all the other directions. First of all, this was intended to exonerate our lungs completely and our kidneys partially, and secondly to stimulate the pores to greater activity. It is certainly superfluous to explain how very profitable all this is for the health. From the magic point of view, conscious pore breathing is of the utmost interest for us, and therefore we shall immediately pass on to practice

Sit down comfortably in an armchair or lie down on a sofa, and relax all your muscles. Try to think that, with each inspiration, not only your lungs are breathing, i.e., inhaling air, but the whole body is doing so. Be firmly convinced that, together with your lungs, each single pore of your body simultaneously receives vital power and conveys it to the body. You ought to feel like a dry sponge which, when dipped into water, sucks it in greedily. You must have the same feeling when breathing in. This way the vital power will pass from the etheric principle and your surroundings to yourself. According to his character, each individual will feel this entering of vital power through the pores in a different manner. When, after a certain amount of time and repeated exercises, you are skilled in inhaling through the lungs and with the whole body simultaneously, connect the two breathing methods to your desire-inhaling, i.e., breathing in health, success, peace, mastering of passions, or whatever you need most urgently. The fulfillment of your desire (imparted in the present and commandment moods) is to be realized not only through the lungs and the bloodstream but through your whole body. If you have attained a certain skill in this experiment, you may also influence exhaling magically by imagining that, at each breathing out, you are secreting the opposite to your desire such as weakness, failure, trouble, and so on. If you have succeeded in exhaling and inhaling through your lungs and whole body, this exercise is completed.

The next exercise will deal with the control of your body. It needs a great skill to sit quietly and comfortably, and therefore it is necessary to learn how to do it. Sit down on a chair, in such a way that your spine remains straight. At the beginning, you are allowed to lean back on the chair. Hold the feet together so that they form a right angle with the knees. Sit relaxed, without any stain other muscles, both your hands resting lightly on your thighs. Set an alarm clock to sound off after 5 minutes. Now close your eyes and watch your whole body. At first you will notice that the muscles are becoming restless in consequence of the nervous stimulus. Force yourself as energetically as you can to persevere to sit quietly. However easy this exercise seems to be, as a mater of fact it is rather difficult for a beginner. If the knees tend to separate constantly, you may tie them together with a string to begin with. If you are able to sit without jerking and any special effort for 5 minutes, each new exercise is to be extended one minute longer. If you have managed to sit for at least 30 minutes quietly, comfortably and without any trouble, this exercise will be finished. When you have arrived at this point, you will state that there is no better position for the body to relax and to rest.

Should anyone wish to use these exercises of physic carriage for the purpose of developing the will-power, he may make out various carriages at his own discretion, provided he is able to sit relaxed and comfortable without any disturbance at all for a full hour. The Indian yoga system recommends and describes quite a lot of such positions (asanas), asserting that one may win various occult powers by mastering them. It must be left undecided whether it is on the strength of these asanas that such powers are set free. We need a certain position for our magical development, no matter which one, the simplest being that which we described above. It is meant to reassure the body and strengthen the willpower. The main point will always be that mind and soul are in need of an undisturbed action of the body, a problem to

be discussed in special exercises further on. Those scholars who become very tired, mentally as well as psychically in performing the exercises of the first and second steps, and fall asleep regularly during the concentration and meditation exercises, will do best practicing them in the aforementioned position.

The beginner ought to practice this sort of body control in his everyday life. He will find a great deal of opportunity by observation and attention. For example, if you feel tired, force yourself to do something else, in spite of your tiredness, irrespective of this being any hobby or a short walk. If you feel hungry, put off the meal for half an hour; if you feel thirsty, do not drink on the spot, but wait for a while. Being used to hurrying all the time, try to act slowly and the other way around. Anyone who is slow should make a point of working fast. It is entirely up to the scholar to control and force body and nerves by willpower.

This is the end of the second step exercises.

Summary of Exercises of Step II:

I. Magic Mental Training:

1. Autosuggestion or the unveiled enigmas of the Unconscious.
2. Concentration Exercises:
a) Visual (optical)
b) Auditory
c) Sensory
d) Olfactory
e) Taste

Exercises concerning the elimination of thoughts (negative state) are continued and deepened here.

II. Magic Psychic Training:

Mago-astral balance with respect to the elements, transmutation or refinement of character:
a) by fight or control
b) by autosuggestion
c) by transmutation or transforming into the opposite quality.

III. Magic Physical Training:

a) Conscious pore breathing
b) Conscious position of the body (carriage)
c) Body control in everyday life, at will.

Before falling asleep, the most beautiful and purest ideas are to be taken along into the sleep.

End of Step II

Step III

Knowledge, daring, volition, silence: these are the four pillars of Solomon's temple, i.e., the microcosm and the macrocosm upon which the sacred science of magic is built. According to the four elements, they are the fundamental qualities which must be inherent in each magician if he aspires to the highest perfection in science.

Everyone can acquire magic knowledge by diligence and assiduity, and mastery of the laws will lead him, step by step, to the supreme wisdom.

Volition is the aspect of willpower that can be obtained by toughness, patience and perseverance in the holy science, and chiefly in its practical use. He who does not intend to satisfy his sheer curiosity only, but is in earnest willing to enter the path leading to the loftiest heights of wisdom, must possess an unshakeable will.

Daring: he who is not afraid of sacrifices nor hindrances, indifferent to other people's opinions, who keeps his objective firmly in his mind, no matter whether he meet with success or with failure, will disclose the mystery.

Silence: The braggart who is talking big and exhibiting his wisdom will never be a genuine magician. The true magician will never make himself conspicuous with his authority; on the contrary, he will do anything not to give himself away. Silence is power. The more reticent he is about his knowledge and experience, without segregating himself from other people, the more he will be awarded by the Supreme Source.

Who aims at acquiring knowledge and wisdom may do his utmost to obtain the aforesaid four fundamental qualities for nothing at all will be achieved in holy magic without these requirements.

Now will follow the third step exercises.

Magic Mental Training (III)

In the second grade course, we have learned to practice sensorial concentration by training each sense. On this step, we shall widen our concentration power, expanding from one sense to two or three senses at once. I shall quote some examples, with the help of which the skilled student will be able to arrange his own sphere of action. Imagine plastically a clock hanging on the wall with its pendulum swinging to and fro. Your imagination must be so perfect and so constructive as if it were there, indeed and factually, a clock hanging on the wall. Hang on to this double imagination of seeing and hearing for five minutes. In the beginning, you will succeed in doing so for seconds only, but by means of frequent repetition you will be able to hold on to your imagination for a longer while. Practice makes perfect. Repeat this experiment with a similar object such as a gong, of which you must hear not only the sound but also see the person sounding it. Or try to imagine you see a brook and hear the rustling of the water. Or a cornfield stirred by the wind and you are listening to the whispering of the breeze. Now try for a change and look for similar experiments, arranging them so that two or more senses are affected. Other experiments with optical and acoustic imageries may be composed, e.g., where the eyes and tactual senses (sense of touch) are engaged. All your senses have to be quickened and trained for concentration. You should make a special point of seeing, hearing and feeling, all of which is indispensable for progress in magic. I cannot emphasize enough the high significance these exercises have for your development as a magician. Practice such exercises carefully and daily. If you will be able to hold on to two or

three sense-concentrations at the same time for at least five minutes, your task will be accomplished. If you begin to feel tired during the concentration exercises, stop and cease to go on. Postpone the exercises till a more favorable moment when you feel mentally and physically fit. Beware of falling asleep during an exercise. Experience has shown early morning hours to be most suitable for concentration work.

As soon as you have attained a certain skill in the preceding concentration exercises, and if, consequently you are capable to engage two or three senses at one time for at least five minutes, you may go on.

Choose a comfortable position again which for all concentration work is absolutely necessary. Close your eyes and form an imaginary picture in full plasticity of a well-known country place, village, house, garden, meadow, heath, wood, etc. Hold onto this imagery. Every trifling detail such as color, light and form is to be kept exactly in mind. All that you are imagining ought to be modeled in such plastic forms as to allow you to touch them, as if you were present there in fact. You must not let anything slip; nothing should escape your observation. If the image becomes blurred or is about to vanish, recall it again and all the more distinctly. If you have managed to hold the plasticity of the picture fast for at least five minutes, the task is achieved. Next let us try to apply the auditory concentration to the same imagery. Perhaps you were imagining a wonderful forest; listen then at the same time to the warbling of the birds, the murmuring of the brook, the rustling of the wind, the humming of the bees and so on. If you succeed in one imagery, try a similar one. This exercise will be fulfilled as soon as you are able to imagine any region, place or spot you like and engage two or three senses at once for five minutes. If you have reached this degree of concentration, try to do the same exercise with your eyes open, whether fixing your look at one definite point or staring into vacancy. The physical surroundings then must no longer exist for you, and the imagery you choose is to appear floating in the air before your eyes like a fata-morgana. When you are able to hold such imagery fast for five minutes exactly, you may choose another one. The exercise is to be regarded as fully completed if you are able to produce any imagery you like with your eyes open and keep it, with one or several senses, for five minutes. In all of your further concentration exercises, you ought to proceed in the same way as, after reading a novel, when you unfold the images of the single events in your mind.

We have learned how to form representation of places and localities we know and have already seen before. Now let us try to imagine localities we have never seen before in our life. At first, we shall do it with our eyes closed, and if we succeed in doing so with two or three senses at once for five minutes, let us do it with eyes open. The exercise is fully completed if we have indeed managed to keep this imagination for five minutes with our eyes open.

Now let us pass over from inanimate objects to living creatures. We shall imagine various animals such as dogs, cats, birds, horses, cows, chickens, etc., plastically as we did before with our concentration. Practice with your eyes closed, for five minutes, and later on with your eyes open. Mastering this exercise, imagine the animals in movement, such as a cat washing itself, or catching a mouse, drinking milk, or a dog barking, a bird flying, and so forth. The scholar may choose such or similar scenes at his own liking, first with his eyes closed, and later on with them open. If you manage it for five minutes without any disturbance, the purpose is fulfilled and you may go on to the next exercise.

Now concentrate on men in the same kind of way. Start with friends, relatives, or acquaintances. Deceased people, and later imagine strangers you never saw before, first their features only, then the whole head and finally the fully dressed body, always beginning with your eyes closed and opening the after a while. You must have reached a minimum of five

minutes before you pass over to the next exercise, dealing with men in their movements such as walking, working, talking, etc. If you have noticed a success with one sense, say visually, add another sense, e.g., auditory imagination so that you can hear the individual talking, and imagine his voice. Always endeavor to adapt imagination to the reality, e.g., the modulation of the voice, slow or fast speech, just as the person of your imagination actually does or did. Practice first with eyes closed, then with the eyes open.

If you have booked any success in this field too, concentrate your imagination on quite strange people, retaining their different features and voices. They may be people of both sexes and of any age whatsoever. After that, imagine people of other races, women, men, young and old, children, e.g., Negroes, Indians, Chinese, Japanese, etc. Make shift with books or magazines. Visits to a museum can also do for this purpose. Having managed all this and keeping the imagination for five minutes with the eyes closed as well as open, your magic mental training of the third step will be complete.

All these exercises have required perseverance, patience, persistence and toughness to cope with the enormous difficulties of the task. But those scholars who master them will be very satisfied with the powers they won through these concentration exercises. The next step will teach them how to deepen these powers. Such concentration exercises do not only strengthen the willpower and the concentrative faculty, but all the intellectual and mental forces, lifting the magic capabilities of the mind on a higher level, and besides, they are indispensable as a preliminary practice for thought-transference, telepathy, mental wandering, television, clairvoyance, and other things more. Without these faculties, the magic disciple will never get on. Therefore you ought to make every effort to work carefully and conscientiously.

Magic Psychic Training (III)

Before starting on the training for this step, the astral equipoise of the elements in the soul has to be established by introspection and self-control unless you wish to do mischief to yourself. If it is absolutely sure that none of the elements is prevailing, you ought to keep working on the refinement of the character, in the course of the development, but you might as well go on to work with the elements in the astral body.

The task of this step will be to acquire the basic qualities of the elements, producing and dissolving them in the body at will. We are already acquainted with the theory of the action of the elements. Let us deal with the practice:

Fire, with its expansion or extendability in all directions, has the specific quality of heat, and therefore is spherical. Let us then, first of all, acquire this quality and produce it at will in the body as well as in the soul. In body-control we chose an attitude allowing us to remain in a comfortable position, free of any disturbance; Indians call this position asana. For the sale of better understanding, we shall also use this expression henceforth. Take the asana position and imagine yourself in the center of the fiery element which, in the shape of a ball, envelops the universe. Imagine all around you, even the entire universe being fiery. Now inhale the fire element with your nose and, at the same time, with your whole body (pore-breathing). Draw deep breaths regularly, without pressing air or straining the lungs. The material and the astral body ought to resemble an empty vessel into which the element is being inhaled or sucked in with each breath. This heat ought to grow more and more intense with every breath. The heat and the expansion-power must become stronger, the fiery pressure higher and higher, until you feel yourself at last fiery red hot. This whole process of inhaling the fiery element through the body is, of course, a purely imaginary occurrence and should be exercised with the utmost

plastic imagination of the element. Start on seen times inhaling the fire element and increase each exercise by one breath more. An average of 20-30 breaths will do. Only physically strong pupils of great willpower are allowed to exceed his number at discretion.

Use the string of beads again to spare counting the breaths by moving one bead with each inhalation. In the beginning the imaginary heat will be perceived psychically only, but with every repeated experiment, the heat will become physically as well as psychically more perceptible. From a rise of temperature (outbreak of perspiration) it can actually increase to a fever. Once the scholar has managed to establish the balance of the elements in the soul, such an accumulation of elements in his body can do him no harm.

Having finished the exercise of imaginary accumulation of the fiery element, you will, through imagination, feel the heat and the expansion of the fire, and now you may start on the exercise in the opposite succession, inhaling the fire element normally through the mouth and exhaling through it and through the whole body (pore-breathing) into the universe again. The number of breaths done when exhaling the element has to correspond exactly to the number of inhalations. For example, if you begin with seven inhalations of the fire element, you must also exhale seven the element seven times. This is very important, because after finishing the exercise the scholar should have the impression that not the smallest particle of this element has remained in him, and the sensation of heat it produced in him must disappear. Therefore it is advisable to use the string of beads for breathing in as well as breathing out. Do the exercises with the eyes closed at first, and then with open eyes. The Tibetan explorer and traveler Alexandra David-Neel in her books a similar experiment practiced by lamas under the name of tumo, which is, however, very imperfect for practical purposes for Europeans and not at all suitable for any student of magic.

In the Orient, there are adepts who perform this exercise for years and are able to condense the fire element to such a degree that they walk about naked and barefoot even in the winter without being affected by the cold; they can, indeed, in just a few minutes, dry wet sheets which they wrap around their bodies. By accumulating the fire element, they affect even their environs, which means the surrounding nature as well, so that they succeed in melting snow and ice not only around themselves, but at a distance of kilometers. Such and similar phenomena can be produced by a European also if he can afford the necessary time for it.

For our progress in magic we need, however, to mater not only one but all the elements, a fact that is absolutely correct from the magic standpoint. So much for this.

Let us now pas on to the exercises concerning the air element. What has been said about the fire element applies in the same way top the air element, but for the fact that a different imagination of the senses has to be considered. Take up the same comfortable position, close your eyes, and imagine yourself to be in the middle of a mass of air that is filling the whole universe. You must not perceive anything of your surroundings, and nothing should exist for you but the air-filled space embracing the whole universe. You are inhaling the air element into your empty vessel of the soul, and the material body thorough the whole-body breathing (with the lungs and pores). Every breath is filling the whole body to an increasing extent and with more air. You have got to hold fast the imagination of your body being filled with air by each breath in such a way that is resembles a balloon. Combine it at the same time with the imagination that your body is becoming lighter, as light as air itself. The sensation of lightness should be so intense that finally you do not feel your body at all. In the same way you did begin with the fire element, start now also with seven inhalations and exhalations. With this exercise done, you should again have the positive feeling that not the smallest particle of the air element remains in your body, and consequently you should feel in the same

normal condition as before. To avoid any counting, use the string of beads again. Increase the number of breaths (inspirations and expirations) from one exercise to the next, but do not exceed the number of forty. By constant practice of this experiment, adepts will succeed in producing phenomena of levitation such as walking on the surface of water, floating in the air, displacement of the body and many more, especially if one concentrates on one element only. But magician is not satisfied with one-sided phenomena, because this would not agree with his aims. He wants to penetrate far deeper into the cognition and the mastery, and achieve more.

Now follows the description of the practice concerning the water element. Take up the position you are accustomed to by now, close your eyes, and forget all around you. Imagine the whole universe is an enormous ocean and you are in the center of it. Your body becomes filled with this element with each whole-body breath. You should feel the cold of the water in your whole body. If you have filled up your body with this element in seven breaths, you should empty it with seven breaths. Not the smallest amount of water element should remain in you at the last exhalation. Here again the string of beads will be a great help to you. With each new exercise, take one more breath. The more often you practice this exercise, the more distinctly you will feel the cold properties of the water element. You ought to feel, as it were, like a lump of ice. Each of the exercises should not exceed twenty minutes. As time goes by, you ought to be able to keep your body cold as ice even in the hottest summer weather.

Oriental adepts master this element in such a degree that they can perform the most astonishing phenomena straight away. For example, they produce rain during the hot or dry season, and stop it again at will. They can ban thunderstorms, calm down the roaring ocean, control all animals in the water, and so on. Such and similar phenomena are no miracles for a real magician who understands them perfectly.

All that is left is the description of the last element, that of the earth. Take up your routine position as you did before. This time, imagine the whole universe being the earth with yourself sitting in the middle of it. But do not imagine the earth as a lump of clay, but being a dense earthy material. The specific property of this earthy material is density and gravity. Now you ought to fill your body with this heavy material. Begin again with seven breaths and increase one breath more with each new exercise. You must manage to concentrate so much of the earthy material into yourself that your body seems as heavy as a lump of lead and almost paralyzed by the weight. Breathing out happens in the same way as it did in the other exercises. At the end of this exercise you ought to feel as normal as before the beginning. The duration of this exercise also is limited to twenty minutes at the most.

This exercise (sadhana) is practiced by a great deal of Tibetan lamas mostly in such a way that they begin meditating on a lump of clay, dissecting it and going on to meditate on it again. The genuine magician knows better how to approach this element in a much simpler way, and to master it without such a difficult meditation process.

The color of the different elements may serve as a useful resort to imagination, as far as fire is red, the air is blue, water is greenish blue, and the earth yellow, gray or black. Color vision or sensation is quite individual, but not absolutely necessary. Anyone believing it to favor his work may make use of it in the beginning. What chiefly matters in our exercises is the sensory imagination. After a longer spell of exercises, everybody should be able, for example, to produce heat with the fire element in such a degree that it can be demonstrated with a thermometer as a fever heat. This preliminary exercise of element mastery needs to be given the utmost attention.

The adept can produce manifold kinds of phenomena say by controlling the earth element, and it is left to everybody to meditate on this problem for himself. Mastery of the elements is the darkest chapter of magic about which very little has been said to date, because the greatest Arcanum is hidden in it. At the same time, however, it is the most important magical domain, and he who does not possess the elements will scarcely get on in magical science.

Magic Physical Training (III)

The first step of this training course ought to have become second nature with you by now. Let us therefore go into greater detail here. The position of repose of the body is to be kept during half an hour. The pore-breathing of the whole body now shall be limited to certain single organs. The beginner must be enabled to allow any part of his body to breath at will through the pores. One begins with the feet and finishes with the head. The practice is as follows:

Sit in your usual position and close your eyes. Transfer yourself with your consciousness into one of your legs. It will not matter whether you start with the right or left leg. Imagine your leg, like the lungs, inhaling and exhaling the vital force together with your pulmonary breath from the universe. Consequently the vital power is inhaled (sucked in) from the universe and exhaled (secreted) back into the universe. If you have succeeded in doing so, after seven breaths, turn to the other leg. Having been successful herein as well, start with your hands, taking one first, then the other hand in order to breath, and later with both hands at the same time. If you have achieved the desired result, let us step up to the next organs. Such as the genitals, bowels, stomach, liver, lungs, heart, larynx and head.

The purpose of this exercise will be accomplished if you have got each organ of your body, even your smallest, to do the breathing. This exercise is all the ore important as it gives us the opportunity of controlling each part of the body, charging it with vital power, healing and restoring it to life. If we have managed to all this on our own person, it is not difficult to act on other bodies by transference of consciousness, which fact consequently plays an important part in the magnetic power transference in the magic art of healing. Please pay the greatest attention to his exercise.

Another exercise of magic body training is the accumulation of vital power. We have already learned how to inhale and exhale the vital power through whole body pore breathing. Now let us pass on to the accumulation of vital power. Its practice is as follows: Sit in your customary position and inhale the vital force out of the universe into your body, through the lungs and the pores of your whole body. This time, however, do not give back the vital power to the universe, but keep it in your body. When breathing out, do not think about anything at all, and breath out the consumed air quite regularly and evenly. With each new breath you feel how you are inhaling more and more vita power, accumulating and storing it in your body. You need to feel the pressure of the vital force like compressed steam in yourself, and imagine the compressed vital power coming out of your body like heat waves from a radiator. With every breath the forces of pressure and radiation increase, spreading out and strengthening by meters. After repeated exercises you must be able to emit your penetrating power even for miles. You must actually feel the pressure and penetration of your rays. Practice makes perfect! Begin by inhaling seven times and increasing by one inspiration each day. Each single exercise should be limited to twenty minutes at the most. These exercises have to be practiced mainly in such tasks and experiments as require a great and intense expenditure of vital force, say the treatment of sick people, telepathy, magnetizing of objects,

and so on. If the vital power is no longer wanted in this accumulated form, the body must be brought back to its original tension, because it is not advisable to walk about in everyday life in an over-dimensioned tension. It would overstrain the nerves and cause nervous irritation, exhaustion and other bad side effects.

The experiment is broken of by giving the accumulated force back to the universe through imagination while breathing out. By doing so you will inhale pure air only, and breath out the tension of the vital force until attaining the sensation of equipoise. After a longer practice, the magician will succeed in rendering the vital force to the universe at once, as it were in an explosive manner similar to a bursting tire. This abrupt elimination should not be practiced before your body has got a certain resisting power. Having acquired a certain skill, you may go on to achieve the same experiment with the single parts of the body, slowly and step by step. Mainly specialize on your hands. Adepts do the same with their eyes, too; thus they can fascinate and get under the spell of their will not only one individual, but a great number of them, sometimes even crowds of people. A magician who can manage all this with his hands is then known for having blessing hands. The mystery of blessing or laying on of hands depends on this.

The exercise of this stage will have answered its purpose if you have learned how to accumulate vital power not only in the whole body but in each single part of it, and to emit the rays of this accumulated force directly to the outside. When you master this exercise, the third stage of the magic physical training will be completed.

Appendix to Step III

The scholar who has arrived at this point of his magic development will already observe a general transmutation of his individuality. His magic faculties will increase in all the spheres.

As to the mental sphere, he will have attained a stronger willpower, greater resistance, a better memory, a keener observation, and a clear intellect.

In the astral sphere, he will notice that he has become calmer and steadier and, according to his aptitudes, he will further develop the faculties still slumbering in him.

In the material world, he will persuade himself that he feels healthier, fitter and sort of rejuvenated. His vital force will far surpass that of his fellow men and he will achieve a great deal in everyday life by means of his emissive power.

For example, he will be able to free any room he is living in from unfavorable influences. He will be able to treat sick persons successfully, even at remote distances, because he can emit his rays for miles. Besides, his emissive force allows him to charge objects with his desire. The scholar then will find out for himself when and where he can best utilize his magical faculties. But he should never forget that magic powers can be used for the good as well as for egoistic purposes. Remember the quotation: “Thou shall reap what thou hast sown”. Always let your final goal be to do noble things and to make mankind better.

The technique of magnetism presents all possible variations, of which we are going to show you some.

1. Space Impregnation ~

Through pulmonary and pore breathing of your entire body, you inhale vital force, pressing it with all your imagination into your whole body so that it becomes as it were dynamically radiant. Your body is something like the radiant energy, an individual sun. With every inhalation you enforce the compressed vital power as well as the radiant energy, and fill the room you live in. With the aid of this radiant power, the room must be literally sunlit. With repeated and persistent exercise, it is even possible to illuminate the room in darkness or at night to such a degree that objects can be perceived not only by the experimenter by also by laymen, because it is possible in this way to materialize the light of the vital force in the form of real daylight, which properly speaking is a simple imagination exercise.

This phenomenon alone will not of course satisfy the magician, who knows that vital force has a universal character, being not only the carrier of his ideas, thoughts and desires, but also the realizer of his imagination, and that he can attain all things through this vital power. As for realization, it depends on the plastic imagination.

If the experimenter has filled his work room with his radiant energy, he ought to imagine what he wishes to attain, e.g., that all astral or magic influences existent in the room shall disappear and dissolve, or the magician shall feel safe and sound in the room as well as all people coming in. Besides, the magician may impregnate his rooms with the desire of being benefited in all his works by inspiration, success, etc. Advanced magicians screen their rooms from unwelcome people by rendering them restless and uncomfortable as soon as they enter the room so that they leave, unwilling to remain in there. Such a room is loaded or impregnated with protective or alarming ideas.

But it is possible to load any room in more subtle ways so that anyone who enters the room without permission will feel sort of paralyzed and repelled.

You see, a magician is offered a lot of possibilities, and with the help of these instructions, you can find out other methods.

The magician can give back the accumulated vital virtue to the universe, when breathing out, leaving the radiant or illuminating force in the room only with the aid of his imagination. But through this same imagination he can also suggest the vital force from the universe directly to the room without accumulating it by his physical power, especially if he ahs got some practice in accumulating vital force. This way, he can impregnate a room even with his own desires. Imagination combined with willpower and faith and firm conviction knows no bounds. These experiments of the magician do not depend on one definite room; he may impregnate two or more rooms at the same time, and load an entire house with his vital force and radiant energy, according to the aforesaid method. As imagination knows neither time nor space, he can do all this at the remotest distance. As time goes on and his technique improves, he will be able to load any room whatever and wherever. But with regard to his ethical development, he will never make the wrong use of his faculties, but do noble things only, and his power will be unlimited, for practice makes perfect.

Appendix to Step III

1. Biomagnetism ~

Let us deal with another specific property of the vital energy that is of particular relevance for the magic work. As we have already seen, each object, each animal, each human being, each

form of ideas can be charged with vital force and the corresponding desire of realization. The vital force, however, has the property of accepting any -- also strangers' -- ideas and feelings, influencing or combining them. The concentrated vital force would therefore soon mingle with other ideas, a fact that would reduce the effect of the impregnated idea or even scuttle it if the magician did not provoke a reinforced tension by frequent repetition, thus reviving the desire or the idea. Bu this often means loss of time and is not very favorable to the final success. The desired influence will persist only so far as the tension is effective in the desired direction. Then the vital fore will dissolve, mingle with other vibrations, and the effect fades away by and by. To prevent this, a magician ought to be well acquainted with the laws of biomagnetism. The vital force accepts not only an idea, concept, thought or feeling, but also time-ideas. This law respecting this specific property of the vital virtue must be considered when working with it, or later on with the elements. Therefore, when impregnating desires with the aid of vital energy, remember time and space. In magic work you have to consider the following rules above all:

Working in the akasa principle is timeless and spaceless; in the mental sphere, you operate with time; in the astral sphere, you work with space (shape, color); in the material world, you work with time and space simultaneously.

I am going to explain the functions of biomagnetism in the light of some examples. With the help of your vital force, charge a room with the desire that you feel well in it. Enthrall this force with the desire that, as long as you live in the room, the influence should persist, continue renewing, and keep doing so, even when you leave the room and are absent for some time. Should anyone else enter your room ignoring that there is an accumulation of vital force, he will feel very uncomfortable in your dwelling. Now and again, you can reinforce the density and power of your radiant energy in your room by repeating the desire. If you live in a room influenced in such a favorable way, the stored vital force will always exert a good influence on your health, and consequently on your body. The vital force in this room has the desire-vibration of the health. If, however, you intend to do occult exercises in this room which have nothing to do with health, following another thought vibration, you will not book the same good results as in an unloaded room or in a room that you have charged with a desire responsive to your idea. Therefore it is always advisable to load the room with the thought vibrations corresponding to your respective work and experiments.

So for instance, you might charge a ring, a stone or any other object with the wish that the person wearing it should be favored by fortune and success. Now there are two possibilities of fixing and timing. The first method consists in fixing the vital virtue on the stone or the metal with your imagination and your concentrated wish, timing it so that the force shall remain forever in it, drawing even further from the universe to bring fortune and success to the person concerned as soon as she will wear the object. You may, of course, load the object you choose for a short time only if you like, so that the influence is broken off as soon as the purpose aimed at is attained. The second possibility is called universal loading, which is operated in the same way, including, however, the concentrated wish that as long a time as the object (ring, stone, jewelry) exists, the bearer of it should be benefited by fortune, success, etc. Such universal loadings performed by an adept will keep their virtues and their effects for centuries. As we have learned from the history of the Egyptian mummies, such fixed forces continue acting for thousands of years. If a talisman or an object destined and individually loaded for a definite person falls into the hands of someone else, he will not experience the least influence. But if this object returns to the true owner, this influence will go on acting.

Now let me describe another field where vital force is active, namely that of healing magnetism. If a magician treats a sick person, no matter whether personally by magnetic

strokes or by putting on hands, or at a distance, i.e., by imagination and willpower, he must the law of time exactly if he wants to be successful.

The routine manner of magnetizing is as follows:

The magnetizer, with the aid of imagination, makes his vital force flow out of his body, mostly from his hands, into the sick person. This method supposes the magnetizer to be positively sound and to have a surplus of vital force, or else he will bring danger into his own health. I am sorry to say that I have seen bad cases where the magnetizer, by excessive transfers of his own vital force, suffered such heavy damage to his health that he faced a complete nervous breakdown, apart from other side effects such as diseases of the heart, and so on. Such consequences are unavoidable if the magnetizer spends more force than he is able to restore, especially if he is treating several patients at once.

This method presents another disadvantage, namely that the magnetizer uses his own force to transfer his own psychic vibrations and character traits onto the patient, influencing him indirectly in a psychic way too. Therefore, every magnetizer is supposed and required to be of a noble character. Yet if a magnetizer has a patient whose character properties are worse than his own, he will indirectly draw the evil influences of the patient on himself, which is disadvantageous for the magnetizer in any event. The magnetizer who, however, has been trained in occultism does not give the patient all of the vital force of his own body, but draws it from the universe and makes it stream into the patient's body directly through his hands, together with the concentrated desire of health. With both methods, magnetizing has to be repeated often if one wants a quicker success, for disharmony or diseases suck in and consume the transferred force very rapidly and are greedy for a further supply of force, so that the treatment has to be repeated soon to prevent the state from getting worse.

It is otherwise with the magician. The patient feels relieved only when the magician has been psychically opened, i.e., if he has accomplished a dynamic accumulation of vital force in his own body and emits light rays of vital force. The magician can employ many methods successfully, but he must always maintain the imagination combined with the desire concentration, wishing that the patient gets better and better, hour by hour, from day to day. Some methods will follow, the use of which will help a magician in the treatment of diseases.

Above all, he must be well versed in the diagnosis of diseases and their symptoms. He will gain this knowledge through a careful study of the respective literature. Anatomical knowledge is absolutely indispensable. He will not be so careless as to treat diseases necessitating a rapid chirurgical intervention, or infectious diseases. But in such cases he will be able to accelerate the healing process and contribute to soothing the pains, besides the medical treatment. He can manage doing so even at a distance. It would be very serviceable if physicians specialized in this field and, besides the allopathic art, learned to employ the magic practice. Therefore the magician should only treat such sick persons as are recommended for this kind of treatment directly by a physician, or work together with a physician to avoid being regarded as a quack or a charlatan. He should follow his calling from pure love of his neighbors and not for the purpose of earning money or as a means of enriching himself. Do not climb upwards on the credulities of mankind. Hold on to the ideal of goodness, and blessing will not fail. Ideally colored magicians will help sick persons without them knowing anything. This kind of help is the most blissful. Let me add some of the most conventional methods a magician can make use of without endangering his health and nervous system.

Before approaching a sick person's bed, do at least seven breaths through the lungs and pores; accumulate an enormous amount of vital force, drawing it from the universe into you body, and let this vital force shine like brightest light of the sun. By repeated inhaling of the vital force, try to produce a radiant energy of at least ten yards around your body, which corresponds to a vital force of ten normal persons. You ought to feel as if your accumulated vital force were lighting up like a sun. If you approach a patient with such a radiance, he will instantly feel a relief, a sensation of ease, and if not afflicted by too painful an illness, he will feel an immediate alleviation. You transfer the accumulated radiant energy quite individually to the patient and it is up to you to act as you like. A skilled magician needs no magic strokes nor laying on of hands, all that being only auxiliary manipulations, supports for the utterance of his will. He may keep his eyes open or closed during this operation. If he wants, he may look straight at the patient, but he need not do it directly. Here it is exclusively the imagination that is working. But during the whole act of power transference, the magician may also sit with the patient without contacting him personally. Imagine that the radiant energy surrounding you will stream forth into the patient's body and be pressed into it, penetrating and illuminating all the pores of the sick person. Let your will power order the compressed radiant energy to bring about the recovery of the patient.

All the time you have to be absolutely convinced that the patient is feeling better from one hour to the next, that he does look better every day, and you must also order the radiant energy not to escape from the body before the patient has fully recovered. Loading the body of a patient quantitatively with the radiant energy which in a sound person means a range of one yard, you will be able to bring about recovery in a surprisingly short time in proportion to the kind of illness. Repeat the loading after a while; reinforce the tension of the concentrated radiant energy, and you will be very surprised indeed at noticing the wonderful success you have accomplished. First of all, the radiant energy cannot escape because you fixed it, ordering of to renew itself constantly. Secondly, you fixed the time so that the body should feel better from hour to hour, from day to day, and thirdly, you have proportioned the power to the space corresponding to the circumference of the body. At his point, it should be recommended to fix the power of radiation at about one yard outside the body, which is equal to the radiation of a normal human being. With this method you have now fulfilled the main condition of the material law of time and space.

While using this method, the magician will notice that his radiant energy which he transferred to the patient does not diminish, but keeps on lighting up in the same intensive manner as before. This is to impute to the fact that the vital power accumulated in the body renews itself automatically, similar to communicating pipes, instantly replacing the radiated power. Therefore it is obvious that a magician is able to treat hundreds of patients without ruining his mental strength or his nerves.

A different method has to be used if the magician is pressing the vital power directly into the patient's body or into the sick part of the body, only by way of the pores together wit the imagination of renewing itself constantly from the universe, till the moment of complete recovery is reached. Here the imagined desire of complete recovery is limited to tie and space as well. But this method is only practiced with patients whose nervous system is not yet wholly exhausted, and can consequently bear a certain pressure of the accumulated vital power. With a well-trained magician, of course, the accumulated vital power is, as it were, materialized already, meaning that it is condensed material power that can be compared to electricity. This method, in comparison with the others, is the most popular because it is very simple and exceedingly effective.

A very peculiar method is to let the patient inhale one's own radiant power emanation with the help of the imagination. Presuming the patient to be able to concentrate, he can do so himself; otherwise, the magician has to perform the imagination instead of the patient. In practice the occurrence is as follows:

Your radiant energy is emitting up to a range of 10 yards. As you are near the patient, he is actually swimming in the light of your radiation, which has been impregnated with the desire of recovery. The patient on whom this power has been concentrated will be firmly convinced that he is inhaling your radiant energy with every breath, and will get well. He must imagine intensely that he will go on feeling better and better, even when the magician will no longer be near him. Presuming the patient to be unable to concentrate or, in the case of sick children, you imagine yourself that with every inhalation the patient accepts your own radiation of vital power, conveys it to the blood, and will bring about a complete recovery. Here also you will have to concentrate on the wish that the force inhaled by the patient should keep on working positively in him. This has been an example of vital force transference from the magician's to another's body by breathing.

We can rely on the word of the Bible, when our Lord Jesus Christ was touched by a sick woman in the hope of recovery. Our Lord felt the diminution of his vital power and he remarked to his disciples, "I have been touched!"

Working with vital power and magnetism, one has to consider time and space. With a view to this fact, I have quoted several examples concerning the treatment of diseases, and I could still mention quite a number of methods for treating sick people from the magnetic standpoint. For example, the magician is able to take up a connection with the mind of a sleeping patient and to realize various methods of treatment in the patient's body. Apart from treating the sick with vital power, he can also cure them magically with the help of the elements, magnetism, and electricity. The detailed description of all the methods and possibilities of treatments would certainly fill a very voluminous book. In this work I am only going to point out single procedures of treatment with regard to time and space, that is magnetism. High adepts and saints who have trained their imagination to such perfection that all their imageries are realized immediately in all planes do not need methods any more. Such people have only to express any kind of desire and it will be realized at the very same moment.

Summary of Exercises of Step III

I. Magic Mental Training ~

1. Concentration on thoughts with two or three senses at once.
2. Concentration on objects, landscapes, places.
3. Concentration on animals and human beings.

II. Magic Psychic Training ~

I. Inhaling of the elements in the whole body:
a) Fire ~ warmth
b) Air ~ lightness
c) Water ~ coolness
d) Earth ~ gravity

III. Magic Physical Training ~

1. Retaining of Step I, which has to become a habit
2. Accumulation of vital power:
a) by breathing through the lungs and pores in the whole body
b) in the different parts of the body

Appendix to Step III:

3. Impregnation of space for reasons of health, success, &c.
4. Biomagnetism

End of Step III

Step IV

Before describing the difficult exercises of the following step, I wish to point out again that the scholar is not allowed to hurry in his development. He ought to take sufficient time for this purpose of he wants to achieve a real success on the road to magic. He must be absolutely firm in all the exercises of the previous steps before turning to the following ones.

Magic Mental Training (IV)

I shall describe here how to transplant your consciousness outwards. We must understand how to transplant our consciousness optionally into every object, animal and human being.
Similar to the concentration on objects, put some objects which you are using every day in front of you. Sitting in your habitual position, fix your eyes for a short while on one of the objects, and inculcate the shape, color and size of it firmly in your mind. Now imagine yourself being transmuted into this object. In a way you must feel as the object itself and adopt all its properties. You have to be quite certain of the fact that you are fastened to the spot you have been put, unable to abandon it except through an outside influence. You should even be capable by intense concentration to regard your surroundings from the point of this object, and to grasp its relationship to other objects. For example, supposing the object happens to be on the table, you feel the relationship to this table as well as to all the other things on the table, including the room in which the objects happen to be. Having managed this exercise with one object, you can gradually turn to the other things. The exercise is fulfilled if you have managed to connect each object you selected to your consciousness so that you have adopted the shape, size, and quality of the object, and that you remain in it for at least five minutes without any interruption. It must be possible for you to overlook and forget your body completely. Having managed this task, you can choose bigger objects like flowers, plants, shrubs, trees, etc. for your concentrative transmutation of consciousness. Consciousness knows neither time nor space; it is consequently an akasa-principle.

Nobody should be deterred by the unusual kind of the exercises and by eventual failures at the beginning; patience, perseverance and tenacity will soon lead to the success aimed at. The scholar will learn later what significance these preliminary exercises have for the further magical work. As soon as one is able to manage transplanting consciousness into inanimate objects, the exercises with living objects will follow. It has been said before that consciousness is timeless and spaceless, and it is not necessary, while doing the exercises with living creatures, to have the object concerned directly before our eyes. By now the

scholar should be trained to far as to be able to imagine any creature he likes to. Let him therefore transplant is consciousness in the imagination of a cat, a dog, a horse, a cow, a goat, etc. the kind of experimental object does not matter; it might as well be an ant, a bird, or an elephant. At first one begins with the imagination of the animal in the motionless condition, later on walking, running, creeping, flying or swimming, corresponding to the kind of object in question. The scholar must be able to transmute his consciousness in any form he likes to without interruption if he wishes to regard this as being mastered. Adepts who have been practicing this exercise for years are able to understand any animal and handle it by their will power.

In connection with this fact, all we need is to remember the legend of werewolves and other tales I which wizards transmuted themselves into animals. But fairy tales and legends have a far deeper significance to the magician. There is no doubt that these are cases of the so-called black magicians, who adopt all sorts of animal shapes in the invisible world not to be recognized whole doing their wicked work. The good magician will always condemn such actions, and his spiritual faculties allow him to see through such creatures and to recognize the real figure of the artificer. Our preliminary exercises do not serve to induce the scholar to wicked deeds, but to prepare him for the higher magic, where he will have to adopt higher divine forms into which he will transplant his self-consciousness. If one has been trained during the exercise to the point of being capable of adapting any kind of animal shape with the consciousness, and if one can manage to maintain this imagination for five minutes without interruption, then the same exercise has to be practiced on human beings. For the beginning, select acquaintances, friends, members of the family, whose imagination you are able to keep in mind, without discrimination of sex and age. One always has to be very sure about how to transplant the consciousness into the body so that one feels and thinks oneself as being the imaginary person. From well-known people one may turn to strangers never seen before, and therefore to be imagined. Finally you may choose people of different races as experimental subjects. The exercise is ended if you manage to transplant your consciousness for at least five minutes into one of the imaginary bodies. The longer the spell of this achievement, the more profitable it will become.

This particular exercise gives the magician the power to connect himself with every human being, not only to know the ideas and feelings developing in the imaginary person, is past and his present, is way of thinking and acting, but even to influence him according to his own liking, but still with the proverb in mind: “What a man sows, he shall reap”. So the magician will never use his influence for anything bad or force people to act against their own will. He will use the great power over every human being given him through these exercises for the good only, and the blessing will never fail. The magician will learn from these facts why the Oriental scholar bestows the highest worship to his master. By worshiping the master, he connects himself instinctively with the master’s consciousness, and so being influenced indirectly, his progress will be far more certain and faster as well. It is quite obvious that the oriental training methods regard a master (guru) as absolutely necessary for the development of the scholar. The well-known Tibetan ankhur is based on the same fundament, but in the inverted order: the master connects himself with the scholar’s consciousness and transplants power and enlightenment to him. The same thing happens in the case f the mystics, the point in question being the pneuma-transfer.

Magic Psychic Training (IV)

In this chapter we shall amplify the work concerning the elements. We have learned to take in the element by breathing through the lungs and pores, and to perceive it specific qualities in

our whole body. Now we shall charge single parts of the body with any element we like, which can be executed in two different ways. The magician should manage both methods. The first one is as follows:

In the same way as described in Step III, through inhaling with lungs and pores, you are breathing the element into the whole body and accumulating it there; that means you are breathing out thoroughly without any imagination at all. While inhaling, connect your imagination of feelings with the specific quality of the element: fire forming the idea of heat, water that of cold, air of lightness, and the earth of gravity. You have to begin with inhaling seven times. Instead of dissolving the accumulated elements, giving it back to the universe through imagination, lead it to that part of the body you choose, by compressing the specific quality of the element, and fill the concerned part of the body with it. You should feel the compressed element with its specific quality much stronger in the single part of the body than in the whole body. Similar to steam producing a higher pressure when being compressed, the flesh, bones and the skin of the single part of the body have to be penetrated with the element. Consequently, if you are feeling the specific quality of the element enormously strong in the loaded part of the body, let it be dissolved with the help of your imagination throughout the whole body and by breathing out (as described in Step III); let it stream forth and back into the Universe. This exercise it to be done with each of the elements, alternately with every external and internal organ, with the exception of the brain and the heart. To avoid damage, do not ever accumulate any element in these two organs at all, neither in your own case, nor in the case of other people. Only a master who is perfectly experienced in managing elements may allow himself a certain accumulation in the heart and brain without ruining himself. He knows his body and has got it well in hand. Every organ, the heart and brain as well, are suited for the supply of elements with their specific qualities, but of course without any accumulation. The beginner should always avoid the accumulation of elements or vital power in the heart or brain, especially if he is not yet able to observe the functions of the different organs with the help of clairvoyance. By performing an accumulation of elements or vital power in the whole body, the brain and the heart are getting used to the general accumulation because in this case the tension is not related to one organ only, but is expanding over the whole body. It is very important indeed to manage the accumulation of elements and vital power in the hands and feet very well, because this will be of manifold use in the practical application of magic. The keenest attention should be paid to the fingers.

A further possibility of withdrawing an element from an organ of the body is, not to lead the accumulated element back into the body and deliver it through pore-breathing to the universe, but with the help of imagination to return the whole element through the pores at once from the organ back to the universe. This process is quicker. A magician naturally must be capable of managing both methods and must understand how to handle them quite at will.

The second method of element-accumulation in any pert of the body is to transfer one’s own personality with the consciousness into one part of the body and to allow it, similarly to breathing through the pores, to inhale in and to breathe out. The element that is inhaled with every breath stays there while you are breathing out thoroughly. As soon as you are feeling that a sufficient amount of the element has been accumulated in the inhaling part of the body, set it free again while you are breathing out; give it to the universe from where you have drawn it. The process is quite simple and quick, but it requires a perfect transplantation of the consciousness. On the other hand, the accumulation of vital power in a certain part of the body has to be managed very skillfully indeed. When perfectly acquainted with this practice, you can proceed to a further step.

We all know that the human body is divided in four principal regions, corresponding to the elements. For the sake of a better understanding, we shall repeat it: The feet up to the thighs, rump bone including the genitals correspond to the earth; the abdominal region with all the internal organs such as bowels, milt, gall, liver, stomach to the midriff corresponds to the water element; the chest the lungs and the heart to the neck correspond to the air element, and the head with all its organs to the fire element. The task of the next exercise is to load the different regions of the body with the corresponding element. The practice is as follows:

Take up your favorite position (asana). By breathing through the lungs and pores, inhale the earth element with its specific property of gravity into the earth-region of the body – from the feet along the genitals to the rump bone. Inhale the earth element seven times, and breathe out thoroughly, thus filling the earth region with the element influencing it. Keep the earth element in the earth region and inhale the water element seven times into the water region, that is, the abdomen, without breathing it out, so that this region remains equally filled with its own element. Then turn to the next element and fill the chest with the air element seven times, leaving this element in its own region without breathing it out. Now it is the turn of the head region, which you fill by inhaling the fire element seven times; exhale the empty breath and the head region will also remain filled with the fire element. All the regions being loaded with the corresponding elements, remain in this position about two to five minutes, and then begin with the dissolving of the elements. One begins where one finished, from the head with the fire element by empty inhaling seven times, and breathing out the fire element seven times into the universe. The head region being disengaged from the element, the next region we have to look at is that of the air, and after that the region of water and finally that of the earth until the whole body is free from the accumulation of the elements. If you achieved a certain skill in this practice, you may extend it by not only filling the different body regions with the elements, but by accumulating the elements in these regions. The process is the same as just described; that is, you begin again with the earth element and finish with the fire element. The procedure of dissolving is equal to the one of the previous experiment

These exercises are of great importance, because they establish the harmony between the material as well as the astral body and the universal rule of the elements. If the magician should ever get into disharmonies through any peculiar circumstance, all he ahs to do is practice these exercises and he will immediately redress the harmony. He will experience the comforting influence of the entire universal harmony no only for a few hours but for days, which is creating and keeping in him the feeling of peace and happiness. The harmony of the elements in the body offers more advantages, of which I shall mention only a few. First of all, the scholar is protected against the pernicious influence of the negative side of the elements. The very moment the scholar has achieved the magical equipoise, he is standing in the center of all events, and will be aware of all the laws, all the constitutive moments and processes taking place in the universe, in the true perspective. The scholar is spared from many illnesses producing an effect of balance on his own karma and thus on his fate; he becomes more resistant against any dangerous influence. He is cleaning his mental and astral aura, strengthening his mental and astral matrix, he is reviving his magical faculties, and his intuition will become of universal character. His astral senses will be refined and his intellectual capacities will rise.

Magical Physical Training (IV)

The exercises of the first step should have become a habit by now. Those of the second step have to be enforced and deepened according to time and opportunity. One ought to have the capacity of sticking firmly to any asceticism one has imposed upon oneself without having to fight temptations or even to succumb to any of them. The exercises of the third step are to be deepened as well. One has to manage the position of the body so far as to endure the asana-seat for hours without feeling the slightest disturbance, nervousness, tension or convulsion. The power of radiation has to be enforced, deepened and must become more expansive, meaning more dynamic, which has to be accomplished by imagination and deep meditation. The magician has to learn the practical use of the radiant power for any purpose and in any situation. He must reach such a degree of perfection that any desire that he is transplanting into the radiant power is realized instantly. In this manner he will be able to help suffering people in cases of illness and accidents, and thus bring great blessing to himself.

Now we shall go on to a further chapter, also unknowns to date, concerning positions of the body, gestures and positions of the fingers, generally known as ritual. The fundamental principle of rituals is based on confirming an idea, a train of thoughts by an external mode of expression or the other way around, producing a train of thoughts by a gesture or an action, which we shall designate “evocation” in hermetics. This maxim is standing for the entire magical ritual. It is stated hereby that not only any idea can be expressed by an action, but can also be bound to a certain task. This refers to any creature as well. Anything not receiving and bearing a special name, symbol or external mark is without significance. All the magical processes and rituals are based on this primordial thesis in every religious system with its special cults since the remotest times. The only difference is that nothing but a very small part has been accessible to the masses, whilst most of it has been kept strictly secret but reserved only to high priests and adepts. Every ritual answers a certain purpose, regardless whether the point in question be the banning witchcraft of Tibet or the gestures of fingers (mudras) performed by the Bali priests in their cults in the Orient, or the exorcism ritual of magicians. The synthesis will always remain the same. At a trial, the hand with three fingers raised for the oath as confirmation of a truthful statement may also be regarded as a magical gesture. From the Christian point of view the raised fingers symbolize the Trinity. Each of the numerous lodges and sects has its own rites. The lodges of the freemasons, for example, are all bound to a fixed sign, word and touch. A lot could be said about this problem from the historical point of view. For practical magic respecting the magical training, however, studies like these would be absolutely useless.

It is of no importance at all to the genuine magician if he reads books about the particular way in which any other magician is drawing his magic circle, regarding it as a symbol of infinity, Divinity and purity, planting his genii and angels in it for the sake of protection, or else how a Lama is painting his Mandala and sets up his Thatgatos as a symbol of protective deity. He does not need such strange directions because he knows very well that they are only a mental support for the mind. In this fourth step the magician will learn how to produce his own rituals, gestures and manipulations of the fingers. All this depends a great deal on his individuality and perception. Many a magician has achieved more with the most primitive rituals than a philosophic speculator with all his complicated performances of his cult. It is not possible to give an exact direction in this matter and the scholar will have to act intuitively and must understand how to express the ideas, trains of thought and everything he would like to be realized by a suitable gesture, position of the fingers or by a ritual. He will certainly not try to express a blessing gesture by a clenched fist ready to attack. He will compose his individual unceremonious ritual according to his situation and position that he is using when no one is watching him. There are magicians who are performing rituals

unnoticed in the middle of a big crowd by movements of their fingers in the pockets of their coats. In conformity with the elements, they are using the analogy of the five fingers by imputing the forefinger to fire, the thumb to water, the middle finger to akasa, the ring finger to earth, and the little finger to air. The right hand represents the positive eleme nts and the left one the negative elements. This small example may be sufficient.

Learn to give quite individual signs to different ideas. But keep silent about them, because if anyone else should use the same sign for the same idea, he would weaken it by the derivation of its strength. Bind and fix your personal desire that you wish most eagerly to be realized to your own small ritual or gesticulation, best of all to gesticulations of the fingers, and imagine that your desire is being realized by this gesture, or that it has been realized already. The rule of the present-imperative formula is valid here as well. The imaginary realization in connection with the gesture or rite has to be performed at the beginning with the feeling of assurance, self-confidence and self-reliance and with unshakeable faith in success.

At first the ritual as well as the imagination have to be used. Later on, dealing only with the imagination of the desire and its realization, you will be induced without even noticing it automatically to use the gesture or the ritual. Having arrived at this point, that a desire has become an automatic function of your imagination, the process will go in an inverted order: you perform the ritual or the gesture, and the imagination or the power in question will automatically release their effect. This is the real purpose of the ritual, the position or the gestures of the limbs and the fingers. As soon as the ritual has become self-acting with the imagination, it will be sufficient to perform the ritual only to achieve the effect or influence you have been wishing for. A comparison very near to the point is offered by a fully charged battery that needs nothing but the correct contact to produce the current at any time. By repeating the imagination with the selected gesture or ritual, a power reserve is formed in the causal sphere of the akasa principle which will adopt the necessary vibration (electromagnetic fluid), color, sound and all the analogies corresponding to the desire or purpose. We can rightly assert that they are blood particles of the entire condition. If this power reservoir has been loaded by frequent repetition, the mere ritual will produce the discharge of one part of this reservoir, bringing about the necessary effect in this way. It is therefore profitable not to talk about it; otherwise, somebody else could easily draw up the power by the same ritual and accomplish the effect, naturally at the sacrifice of the originator.

Certain lodges let their beginners perform rituals by which such a power reservoir is loaded automatically. In this case, the higher adepts would get a cheap additional allowance and could work with it effortlessly. But as soon as the scholar is making progress and is capable of obtaining it by himself already, he will be advised to use this ritual as little as possible.

Evidently some people will come to the conclusion that several of the political movements or parties are performing an indirect magical action with the gesture of salute, and in this manner supply the general reservoir with more, however small parts of the vital power, by constant repetition. We shall remember the salute of the German NSDAP, consisting in a lifting of the hand and certainly representing a certain gesture of power. But if such an increased collective power reservoir is used for greedy and questionable purposes, this mentally strained power is turning against the founders because of its polarity, and decay and destruction will follow, apart from the fact that the curses of the absolutely innocent victims pining in prisons, sentenced to death or sent to hopeless battles in the field, will invisibly produce an opposite polarity that will also contribute to the decomposition of the power reservoir.

The same law works in all the rest of cult practices, no matter whether they happen in religions, sects or lodges. The miraculous healings in places of pilgrimage have the same fundamental base. The devoted believer is drawing up the spiritual power from the akasa principle, accumulated there by the worshipers as a result of their firm faith and unshakeable confidence, and the miraculous effect is carried out in this manner. The well-trained magician will always find the sole true explanation for such and similar phenomena by this knowledge of the universal laws. Using his knowledge of the polarity laws he could without any doubt grasp all the power from the cult reservoir by force and produce healings or other ostensible miracles at any tie if he wanted to. On a high ethical level, the magician would regard such deeds as a sort of theft, and therefore will always refuse to lower himself to do it because he has so many other possibilities at hand. This shall be mentioned only by the way and we shall turn back again to the rituals.

It has been said before that any idea, every desire and every imagination can be realize by a ritual, no matter which of the planes, material, astral or mental, be concerned. Only the time of realization depends on the mental maturity and the diligence of using the rituals. The magician will choose such best rituals of a universal character that he can use for a lifetime. The fewer desires he ahs, all the sooner he can book the success. Supposing the rituals he chose do not function effectively enough at first, he should not subjoin with others. In the beginning he ought to be satisfied with one or at most three rituals. Having arrived at this step of development, the magician will understand perfectly to check on the right measure, and he will also know how much he is able to load.

Summary of Exercises of Step IV

I. Magic Mental Training:

1. Transplantation of consciousness:
a. into objects
b. into animals
c. into human beings

II. Magic Psychic Training:

1. Accumulation of elements:
a. in the whole body
b. in single parts of the body with the help of two methods

2. Production of element harmony in the appropriate regions of the body:
a. Fire ~ head
b. Air ~ chest
c. Water ~ abdomen
d. Earth ~ rump bone, genitals, feet
III. Magic Physical Training:

1. Rituals & their practical applicability:
a. gesticulations (gestures)
b. bearings
c. postures of the fingers (mudras)

End of Step IV

Step V

The wise Archimedes once said, “Show me one point on the Universe and I shall move the Earth!”

Very few people probably know that this sentence is concealing a great occult mystery, namely the secret of the fourth dimension. As we all remember from our schooldays, every thing having a shape, every body has length, width and height, definitions that are familiar to us. If in the middle of a form, for example a sphere, we imagine a double crossing, on the crossing spot we get a point, the so-called depth point. Archimedes certainly had this point in mind because it is actually the point of beginning, the starting point, the nucleus of every form. Regarded from this point, every point is symmetrically objective, meaning that it is in its true equilibrium. This is the base of the mystery of the fourth dimension, hence the concept of time and space, of timelessness and spacelessness, and therefore also the secret of space magic. The scholar is advised to meditate very intensely about this problem, and he will be able to open up profundities he never dreamed of and a high intuition will be his reward. In association with the magical mental training of the Step V, we shall speak about the space magic.

Magic Mental Training (V)

With all the previous exercises the scholar has achieved a certain capacity of concentration and he has learned to transform his consciousness at will or to adjust it to any form, and he will be able to see father and deeper. The instructions of the fifth step shall show us how to transplant the consciousness into the center of any form beginning with the tiniest atom to the highest universe. In this manner, the scholar not only learns to understand and interpret every form from its center, he will also be taught to master it from the center. The faculties acquired by means of the following exercises are of a very great at any time. This mental balance is the specific fundamental property of the akasa or causal principle of the mind. Therefore let us turn immediately to the practical exercises:

Take up your customary position. Now put some larger objects in front of you, perhaps a solid ball, a die, a cube, etc. It will be profitable at first to select objects with full contents. Fix your eyes for a short time on one of these objects, then close your eyes and transfer your consciousness to the depth-point, that is, to the center. The transplantation of your consciousness has to be so close that you forget your body entirely. This exercise is very difficult indeed, but practice will make perfect! Nobody should be scared away by failures in the beginning, but keep on working diligently. Man being accustomed to three dimensions only, some difficulties will occur at first, but they will diminish from one exercise to the next, and gradually one gets accustomed to concentrate on being in the depth-point of any object. If you have been successful in staying for at least five minutes with your consciousness in the center of the object you choose, you may go on to the next object. After achieving the same good result, select different objects for exercising, but this time use unsymmetrical ones. Each time you must go so far that you transfer your consciousness in the center of any object and feel yourself as small as a poppy seed, even as an atom. If you can manage this without any disturbance, go ahead to the next exercise, seizing the dimension and shape of the object from your depth point. The smaller you feel yourself and the more your

consciousness is shrinking, all the bigger the circumference or the width of the object will appear to you. From your point of view, the selected object represents a whole universe, and you must hold onto this feeling as long as possible. Once you have managed this exercise free from disturbances with a symmetrical object as well as with an unsymmetrical one, you can turn to another object. You may believe this exercise well performed if you can book the same good success with any object whatsoever. After numerous exercises of the depth-point transference you will attain the capacity to look through any object, and you will intuitively recognize the material as well as the mental structure of such an object. At the same time, you will obtain the faculty to influence every object from the nucleus, to load it magically at will, and thus to impregnate the me ntal sphere of every object with your desire. We have learned in the fourth step to master this problem through the accumulation of vital power, from outward to inwards, and this step will teach us to do the same, but in a far more impressive manner, from inwards to outwards.

A magician has to obtain the same effect with animals and human beings. He must also manage it with objects that are not directly before his eyes. Consciousness knows no bounds at all, therefore he can practice transference to the farthest distance. As soon as the scholar has reached this point, he can start on transferring consciousness into the fourth dimension in his own body, the microcosm, into the akasa principle of his own being. The practice is as follows:

You are sitting quietly in your familiar position with your eyes closed. Transfer your consciousness exactly into the middle of your body, into the pit of your stomach, the solar plexus. You must feel yourself as a mere dot, as an atom in the center between the spine and the pit f the stomach. This center is the center of gravity of your body. Try to stay there with your consciousness for at least five minutes; you may use an alarm clock to check the time. Regard your body from his point. The more diminutive you imagine yourself, the bigger you will perceive the circumference of your body, which will appear to you as a big universe. At this point, meditate as follows: “I am the center of my body; I am the determining power therein!” Difficulties in the beginning should not discourage the scholar. Even if he manages it for only a few seconds at first, the seconds will become minutes by constant exercise. The limit for staying in this depth-point is five minutes. Working through this step the scholar should be able to transfer himself at any hour and in every situation into this depth-point, into the akasa principle, from there perceiving and influencing all that concerns his being. This consciousness transference into the akasa principle is the genuine magical state of trance and represents the preliminary stage of the connection with the cosmic consciousness. I shall describe the practice relating to this linking up to the cosmic consciousness in a further chapter.

The magical trance should not be mixed up with the state produced by spiritualistic mediums, provided we have to do with genuine psychical phenomena and mediums of integrity. Mostly a lot of mischief is done in this line to mislead credulous people. The real spiritualistic mediums bring about their trances whether with the help of a prayer, a hymn or some other meditation, or through a sort of passivity (emptiness) of the mind, conjuring up a spontaneous displacement (shifting) of the consciousness. In this state it is possible for elementals, deceased people and certain low beings to induce the astral body together with the material body to manifestations and other undertakings. From the hermetic point of view, such experiments are to be regarded as a sort of obsession, even if the beings in question should be good ones. The true magician naturally does not doubt the performance of such experiments – if they are to be taken very seriously – but he will feel very sorry indeed about these mediums. The magician himself can consciously form connections with beings in quite

a different way, being fully aware of what he is doing. Particulars will be given in a special chapter.

Magic Psychic Training (V)

The practical instructions of the fourth step have taught us to draw the four elements from the universe into our body, to accumulate these elements first in the whole body and afterwards in every single part of it, thus producing a tension of elements which we call a dynamide, The body became more elastic with respect to the tension of elements from one exercise to the next, and more capable of resistance against the effect of pressure. This lesson will bring us farther step by step and teach us to project and manage the elements outwards, because without the outward projection of elements, any work in practical magic is inconceivable. We have to give our keenest attention to practical work.

Sit down in your usual position. Inhale through the lungs and pores, and with the help of the imagination, press the element of fire into your body. You are inhaling the fire element with the specific property of heat and you are inhaling empty breaths. If the warmth in your body seems to be very strong, consequently if there is a sufficient accumulation of this element, let the element escape through imagination from the solar plexus and fill the entire room you are in with the fire element. While you empty the element from your body, you should have the feeling that your body is completely delivered from it and the accumulated element has diffused into the whole room, similar to the procedure you followed in the impregnation of a room with vital power. Repeat the accumulation and evacuation several times, and by the emptying you will accumulate the fire element all the more in the room. As soon as you are free from the element yourself, you ought to feel how the element is amassing in the room, and get the sensation of the room becoming very warm. After some exercising the warmth in the room will become a real matter of fact and any person, magically trained or not, who enters this room is bound to feel the warmth. A thermometer will indicate how far we are capable of condensing our imagination with respect to the fire, so that a materially perceptible warmth can be produced in the room. The success of this exercise depends entirely on the willpower and the plastic imaginative faculty. It is not absolutely necessary in this step to bring about such an amount of physical warmth that it can be measured by a thermometer. But supposing the magician takes a keen interest in working in this more spectacular way, he can specialize in this problem with the help of these instructions. The genuine magician, however, will not be satisfied with such an insignificant phenomenon, and rather prefers to further his own development because he is firmly convinced that he can obtain much more as time goes on.

The exercise of the outward projection of the element is fulfilled as soon as the magician can distinctly feel the warmth in the room. Once he has got so far, he has to set free and pour out the accumulated fire element into infinity, into the universe again, where it dissolves spherically in all directions.

Once it has been loaded with it, the magician can now leave the room any time he likes without dissolving the element. He can also confine the element to the room for any period of time, just as he did before with the impregnation of a room. All the success depends on his imagination and willpower. On the other hand, it is not advisable to leave a room filled with a certain element for a very long time because beings belonging to the element in question like to do their pranks in such an atmosphere, usually a the cost of the master. You will find more about this in the chapter concerning the work with element-ghosts.

Something different should be mentioned at this point. Supposing the magician does his exercise in the open air, in unlimited space, he will have to apportion a certain space, no matter how big, for himself with the help of the imagination. There are no bounds for the imagination, neither here nor there. In the same way as the scholar did his exercises with the fire element, he has to work with the other three elements; after fire, he should take up the air, after that the water, and finally the earth. The termination of the exercises depends on the scholar's time and opportunities. He can deal with one element one day, with the next one the next day, and so on, or he can accumulate one element in the morning, the second at midday, the third in the evening and the fourth element the next morning. Scholars who have plenty of time at their disposal and sufficient willpower can go through all four exercises by turns. These scholars will make enormous progress in mastering the elements. A scholar who controls all four elements in this direction may continue.

The previous exercise has taught the magician how to accumulate the element inhaled through the solar plexus outwards in space. In the following exercise he will learn how to emit an accumulated element into space not only through the solar plexus, but through the whole body pore breathing, thus producing an accumulation of elements in space. This has to be practiced with all the elements. The dissolving and scattering into the universe has to be performed in exactly the same manner as described in the previous exercise. As soon as the scholar masters this exercise as well, he will proceed to performing this exercise not only with the whole body, but with parts of the body. Hands and fingers are usually engaged in magic, so the scholar ought to devote his full attention to them He must accumulate the element by pore-breathing in one hand or both in such a manner that through a sheer motion of his hand, as if in a flash, he emits the element into the selected space, impregnating it instantly. Repeated practice makes perfect here as well. The scholar should practice this exercise on all the elements and master it. Then he may continue.

Sit in your customary position. Inhale the fire element through the lungs and pores of your whole body and accumulate it there until you get the sensation of heat. Now imagine the accumulated fire element forming a fiery ball with a diameter of 4-8 inches in the solar plexus. This compressed ball must be so fiery and shining as to be very similar to the sun. Now imagine this all moving out of the solar plexus and floating free in the air. The sun ought to be imagined as white-hot and radiating heat. Stick to this imagery as long as you can. If you come near it with your hands, you ought to feel the heat radiating. Conclude this exercise by dissolving the ball slowly in the universe or by blowing it up by a sudden explosion into nothingness. Both methods should become familiar to you. You have to deal in the same way with the elements of air, water, and finally with the earth element. For the sake of a clearer imagination while dealing with the air element, give it a sky blue color while compressing it. The imagination of water will prove much easier for you, Should you have difficulty with it, however, imagine it in the beginning as a spherical lump of ice Think of the earth element as a lump of clay. When you have practiced this exercise with all the four element balls and have surely mastered it, turn to different shapes of the elements according to the same method. At first choose simple forms such as cubes, pyramids, cones, etc. The exercise is fulfilled as soon as you manage to condense any element you have accumulated in your body in any form and project it outward.

Only if the previous exercise can be managed perfectly can the next one be taken up, which is dealing with the projection of elements directly from the universe. The practice is as follows: Sit in your asana position breathing calmly and without any effort. Imagine that you are drawing the fire element from endless space, the universe, and with it fill the room you are in. Imagine the universe in the shape of an enormous ball from which you are drawing the fire

element in all directions to your room. Remember that the fire element coming from the primary source is the most etheric and subtle, and the more you pull it to you, the more dense, material and hot it will become. You are bound to feel the heat on your body during this exercise. The more compressed and accumulated the element is condensed in the room, the stronger the heat will grow. You should actually have the sensation of being in a baking oven. Now dissolve the element into the infinite by your willpower and imagination.

Repeat the same procedure for the air element, drawing it out of the ball-shaped universe down to you from all directions, filling and condensing your room with it. Performing this exercise correctly, you ought to have the sensation of floating in an endless ocean of air, free from any gravity and attractive power. In a room filled in just the described manner, you should feel as light as a balloon. Afterwards you may dissolve the condensed air element again in its primary substance in exactly the same way you did with the fire element. Do likewise with the water element. Imagine you are drawing this element down to you out of an endless ocean, at first as a sort of cold vapor which you are condensing more and more the nearer you bring it to your body. Fill the whole exercise room with this cold vapor and imagine yourself in the center of this illusory water element. You must feel icy cold. The moment you are feeling this cold, dissolve the water element again to its original form and let t stream away into nothingness. In this manner, the magician is able to cool and refresh his room in a few moments, even in the hottest summer days. Now try the same experiment with the earth element. Draw a gray mass, similar to clay, out of the universe; it is becoming browner and browner the nearer you bring it to yourself. Fill your room entirely with this heavy mass. By doing so you ought to experience the heaviness and cohesive power as well as its pressure on your body. Having gotten the earth element under your control, dissolve it again into its original material, as you did with the other elements.

By now it is quite evident that the drawing down and materializing of the elements is happening exactly where we concentrated it without the element passing through the body; everything is evidently occurring outside of our body. The magician is supposed to master both methods perfectly because in some magical tasks he will need and element which has been materialized through his body, for example in cases of healing sick people; on the other hand, f he will need the direct, universally condensed element for creating subservient ghosts and elementals. Mastering this practice too, he is qualified to go ahead.

The next exercise will be to draw an element out of the universe, not however to fill a space as described in the previous exercise, but to condense a self-selected form, similar to the exercises where forms of the elements had been condensed in the solar plexus and kept outside the body, floating in the air; the difference being that the formation of the shape does not take place inside the body, but immediately during its floating in the air. Consequently the magician must know exactly how to produce a fireball, a ball of air, one of water, and an earth ball. If he has achieved this performance faultlessly, he has to shape different forms from the elements floating in the space and let these forms dissolve again in the universe after some time. All the time he ought to feel the specific property of the element he is working with quite distinctly; he should be able to induce even a layman or ignorant people to see and feel the element in question. These are high achievements indeed, results of great effort in this line. In short, during the course of these exercises, the scholar should have learned to condense every element of the universe and understand how to compress it into any form he chooses.

Magicians trained in this line can condense an element to such a degree that it becomes a material power. That is why you can light a fire with the help of the fire element at the greatest distance. At first, practice drawing a fiery ball down from the universe directly

without having it pass through the body, and compress it to a small bead so as to grow a glowing spark. Put this spark in a cotton ball that has been soaked in easily inflammable liquid such as ether, alcohol, or petrol. A second spark is to be prepared in the same way with the air element, and the very moment both sparks touch the cotton ball, it will catch fire and begin to burn. Having succeeded in this little trick, the magician can make an attempt with the wick of an ordinary candle, and later on with a paraffin lamp. He can do this near and far. Apart from it, he can also confine a spark to a glass or a bottle, and fling a water-spark into this container, quick as a flash. As soon as these two sparks touch each other, both elements will explode and the glass or bottle will break into pieces. The magician can compose such artifices himself because he knows and masters the rules. The genuine magician will not waste his time with such dallying. He knows very well that he could produce as well as stop phenomena such as lightning, thunder, and rain by means of the elements. All these forces that strike the layman as wondrous manifestations go without saying for the magician, and it is entirely up to him whether he likes to specialize in the line of phenomena or prefers to continue with his magical development. It is also a well known fact to him that the oriental fakirs accomplish their genuine mango-tree miracle, growing from seed to fruit within an hour, only by mastering the elements.

Besides, the learner has the possibility of controlling the material condensation of an element physically by throwing the condensed form of an element into a glass of clean -- or even better, sterilized – water and repeating this action several times. With fire the taste of the water will appear sort of acidulous, with air sweetish, with water astringent, and with earth, musty. This can be tested chemically by dipping a piece of litmus paper into the prepared water. If the water has been impregnated thoroughly, one will detect an acid reaction with the litmus paper when the active elements of fire and air are concerned, while the reaction will be alkaline in the case of water and earth.

Who would not be reminded of the wedding at Kanaa where our Lord transformed water into wine? Only such a high adept as Jesus Christ could accomplish this miracle, not by influence of the elements from the outside, but by mastering the akasa principle of the water being transformed from the inside.

At this point I shall finish the mastering of the elements as far as the magical training of the soul in Step IV is concerned. Nobody is expected to advance before he has worked thoroughly through all the tasks and exercises. The exercises are all going hand in hand, inter-depending on each other. I take it for granted that it will not enter anyone’s mind to stick to single exercises and methods only. The result would be fateful to the health of the person and the success would never come. These facts have to be considered very carefully. But he who does perform one exercise after the other scrupulously can proceed with a clear conscience and can work on the magical development at full speed.

Magical Physical Training (V)

In this step I shall quote some exercises that render possible a deliberate passive communication with the invisible ones from a magical point of view. In a certain way the methods resemble the spiritualistic ones, but the magician will soon notice that he is not training himself to become a person without any will of his own, called a medium by the spiritualists. The magician may not become a plaything of uncontrollable powers; on the contrary, he directs his powers consciously and also learns to use them deliberately. In this respect, he considers the laws of the invisible world as well as those of the physical world. To further the passive communication with invisible beings, there are recommended mainly the

levitation exercises with the purpose to magically prepare any part of the body in such a manner that such beings can manifest themselves with the help of levitation. Let us begin the practice at once:

Sit comfortably in front of a table and put your hands on it. Perform an accumulation of vital power in your right hand and concentrate on the fact that you are able to manage your hand and your fingers solely with your willpower, i.e., not with the help of the muscles. Afterwards, let the accumulated vital power diffuse into the universe by way of the imagination. Now begin with the proper levitation exercise. Accumulate the air element in the forefinger of the right hand, and concentrate on the forefinger becoming as light as air. Next try to imagine that you are lifting the forefinger with the help of your willpower, leaving the hand with the other fingers quiet and motionless on the table. You must have the feeling that it is not your muscles lifting the finger, but that your willpower is doing so. As soon as you have managed to get the finger up, let it drop by your willpower. Should you stop to concentrate while the finger is still aloft, it would drop instantly. One could try this only to establish how far the willpower or the muscles are intervening in it. If you are able to levitate the forefinger of the right hand with your willpower, you can proceed in the same manner with the other fingers. The levitation exercise is fulfilled as soon as you can lift and drop all the fingers of the right hand at your own will. Now proceed in the same way with your left hand and its fingers. Having managed this as well, try to lift the whole hand this way, first the right hand and afterwards the left one. Provided you can notice a success after several exercises, go ahead by lifting the hand at will not only up to the wrist, but right up to the elbow. You can extend these exercises and lift both hands at once with the help of your willpower. Should the magician decide to extend these exercises over the whole body, he would succeed after a while, without any doubt, in raising his whole body by his willpower. He would be able to walk upon the water without sinking down; he could even ascend into the air with his whole body and accomplish numerous other similar actions just as it pleases him. It is of course obvious that he would have to practice these exercises for many years in order to gain the aforesaid success. Grand adepts do manage to produce such phenomena without any difficulty without being forced to do such exercises for years, because it all depends on the magical maturity and development. Never will any magician of a high rank perform phenomena of that kind without an urgent reason, and least of all to satisfy the curiosity of other people. At our stage of development, we shall be content to move the hands and fingers according to our own will. Having reached this point, we shall turn to a different preparatory exercise which is absolutely necessary for the passive communication with the invisible ones. I shall demonstrate the practice as follows:

Sit down at a table and rest your hands calmly on it. Now try plastically to imagine that your spiritual hand is protruding from the physical one. Put the psychic hand close by the physical one or let it glide through the table to your knees. You have to regard the imaginary spiritual hand as your real one. In the carnal hand there is now occurring a mental vacuum that has the shape of the external hand. At this moment, think that the carnal hand is quite harmless, being thus in the fourth dimension, the akasa principle. If you did manage this for a short while, go back again with your mental hand into the carnal one and finish the exercise. Repeat this several times until you succeed in exteriorizing the hand as described for at least five minutes. You can work on the other hand in the same manner. As soon as you have managed this very well, you are prepared to take up the communication with the invisible ones.

We can see by now that the magic preparation is very different from that of the spiritualists who behave passively insofar as they take a pencil into their hands and write or paint. Whether the messages that are asked for by the medial writing or painting of the spiritualists

are actually coming out of the fourth dimension – or the way they say it, from the world beyond – or whether they originate only in the subconsciousness of the medium in question is entirely left to the judgment of the magician.

A hand that has been exteriorized according to our method has really been transplanted into the fourth dimension and can be seen by any being of that sphere that wants to use if to send messages to our material world. As soon as the beginner has done these exercises, he is able to communicate with the beings of the fourth dimension. The magician will first of all try to come in contact with his guardian genius, his spiritual guide to whom he has the closest relationship. Every scholar of magic is fully aware of the fact that the Divine Providence at the hour of his birth has given him a being with the purpose to watch over its protégée, to guide and to inspire him. In accordance with the development and the karma, this being can be a deceased person or else an intellectual entity not yet embodied on this planet. This being takes care of the spiritual comfort of the protégée mostly up to the puberty period. The more man is maturing intellectually, the less attention does the spiritual leader pay to him, especially in cases of people who do not even remember their guide. The contact is loosened more and more. A lot could be said about the ranks of such guardians and their activity as well, but that would overstep the frame of this work. The magician certainly has got the faculty to communicate with his guide to learn all he wants to know and to receive everything he is in need of. Provided he is honestly interested in the whole problem of ennobling his character and working hard on his magical development, he may be quite sure that his guide will try first to make himself known to him. Therefore the scholar should aspire to come into contact with this guardian genius. Here follows the necessary practice:

Take a sidereal pendulum. It does not have to be a special pendulum; a ring or a small object will do likewise, even a nail tied to a silk thread if nothing else is conveniently near. Twist the end of the thread several times around your forefinger. The pendulum is swinging about 8-12 inches free in the air. Sit down at a table and put both your hands on it. The elbow of the hand holding the pendulum is to be propped on the table. The hand is to be kept upright with the pendulum swinging free about 2-3 inches above the tabletop. Put a glass of water, a vase or any tinkling object about 2-3 inches from the pendulum. As son as you have finished all the preparations according to these instructions, exteriorize your mental hand from the one holding the pendulum and put the mental hand close by the carnal one. Having done so, develop a state of trance in yourself for a few moments, the way you have been instructed in the chapter about mental training by recognizing yourself with your consciousness in the solar plexus; therefore you are now in the fourth dimension. In this condition, call your guide and ask him in your mind that he might man ifest to you with the help of your magically prepared hand. Keep silent and observe the pendulum, beseeching the guide at the same time to indicate with one stroke of the pendulum on the glass a “no”, with two strokes “perhaps”, and with three strokes a “yes”. You will be very astonished indeed to notice that the pendulum is beginning to move, giving the requested strokes. Sensitive people will even notice that the hand holding the pendulum has been moved by a strange hand. You will probably have the feeling that your own hand has become a glove with a strange hand in it that is moving the pendulum. Other persons again will not notice anything at all, but instead have the sensation that the desire is guiding the mind indirectly, moving the muscles of the hand and hence causing the pendulum to sway to and fro. The outcome is absolutely individual and depends on the aptitudes. Supposing the first attempt to produce the communication with the spiritual leader should fail, there is no need to be discouraged. After a few more attempts, every scholar will certainly succeed in bringing about the communication. Once the connection has been established, one can ask questions to the leader whether mentally or aloud, which will be answered with a yes or no or perhaps. The questions mainly ought to concern the leader

himself, for example if he is willing to manifest himself or if he is already embodied on this planet and such like.

As soon as the contact has been brought about with the help of the pendulum one can use a “planchette” instead of waiting for the strokes on the glass. This gadget is a circular disk divided in sections, each marked with a letter of the alphabet; a small circular blank is left in the center of it. The pendulum will point out single letters and by spelling the letters, one will receive messages in detail from the leader. After achieving a good result, one can arrange for a bigger planchette containing the entire alphabet, numbers, sections with yes, no and perhaps, days and hours. In the center is a blank space to start from. For performances with this planchette, the pendulum is replaced with a small liqueur glass. Trace an arrow with ink or paint to serve as a pointer on the base of the glass. Now take the lower part of the glass between your forefinger and middle finger and allow the glass to be moved on the letters by the leader’s hand. The arrow will then indicate the respective letter. To operate an easier gliding motion of the glass, one can set the planchette under glass, because the liqueur glass will move about much more easily on the smooth glass base. The scholar may find out for himself such and similar appliances. He will also find many constructive observations in the spiritualistic literature. All that matters is satisfaction of the most urgent needs of the moment.

A further method is to beseech the leader to lift the forefinger of the magically prepared hand. Ask him to lift the finger once if the answer is no, twice if perhaps, and three times if the answer is yes. Noticing a success with the forefinger, try it with the other fingers too. One will notice that there is always a certain finger that is particularly easy to get on with. One ought to stick with the finger that is moving best. This of course depends on the flexibility.

The magician will appreciate this method very much because it will enable him to operate a passive connection with the invisible world, either with his leader or with a deceased person, even in a situation where a planchette or a pencil cannot be used, such as at a party, outdoors, and so on. If he has acquired a certain skill in this matter, he can even hold his hand in his pocket and get replies of yes or no in a vas crowd. Having managed all these experiments, one can take up the mediumistic writing. The method is as follows:

Put a sheet of paper in front of you and take a pencil between thumb and forefinger like you do for writing. Now push a rubber ring not too tight over your thumb, forefinger and middle finger. You can make this ring by cutting it off a bicycle tire. The purpose of the ring is not to have to concentrate entirely on holding the pencil. Now induce a trance in yourself, call your spiritual leader, prepare your right hand magically for him to write with. In the beginning you will notice only some uneven lines, later on illegible words, and after some exercising, words and sentences will come about. When one sheet of paper has been filled with writing, change it for a new one. You can get a reply to every question. By constant exercising you will acquire such a skill that the medial writing does not cause any difficulty at all. In this manner you will be able to call deceased friends, relatives and members of your family with whom you want to get in touch. The magician will be convinced that there is no such thing as “hence” and “beyond”, that there are only different degrees of density in the fourth dimension where divers beings exist, and death will not mean the end of everything to him, but a passing over to the fourth dimension.

Finally I should like to remark that there are several kinds of medial writing according to the aptitudes, which I shall mention briefly:

1. The automatic (mechanical) method: In this case, the hand moves absolutely automatically, without the magician knowing what he wants to write or what the spirit concerned is going to write. Messages in foreign languages will also be received, even in languages the magician does not know and has never heard before. Paintings and drawings can be created as well.

2. The inspirational method – the most frequent: here the messages will be given I a sort of thinking aloud inside or outside the own personality. In this case, one practically knows beforehand what the being is about to write. By frequent repetition this inspiration will become a loud thinking and listening in the passive communication. One will perceive messages from the depth of the soul or from outside of the self.

3. The intuitive method where you have the feeling as if you did the writing yourself. Any questions will be answered instantly. Nobody but oneself appears to know the answer to the question. This is a kind of clair-knowledge. The hand writes words and sentences in full consciousness, without the person hearing anything or being inspired in any way.

The methods also can appear in a mixed kind, for example half automatic and half inspirational or intuitive and inspirational or all together. Which of the methods will be the dominant one will only be known after a long period of exercising. Each of the methods is good and reliable, provided you are using it honestly and candidly. Practice makes perfect!

Now I should like to give a comment with regard to the questions one is going to ask the beings and to the answers one can expect. First of all, the magician is not supposed to boast of his exercises and results. The ore silent he is keeping about his communication with the invisible ones, the better for him. Furthermore, when choosing the questions to be asked, you always have to consider that the beings you are contacting are subject to laws different from those we have to deal with on this physical plane. Besides, beings that have been living before on this earth will soon lose their orientation because our physical plane is tri-dimensional, depending on time and space which does not occur I the sphere of the fourth dimension. Only highly developed beings are capable of giving correct information about time, events, future, etc. Consequently the magician will first inquire about the home of those beings and rather prefer messages about the fourth dimension for the sake of his own education. Later on, as soon as the scholar has developed his spiritual senses, he will no longer need the passive communication with the invisible ones because he is himself able to achieve anything about which such a being could inform him. The passive communication only serves the purpose to be convinced of the existence of another world which everybody will enter and live in after passing away.

Summary of Exercises of Step V

I. Magic Mental Training

1. Space Magic

II. Magic Psychic Training

1. Projection of elements outwards:
a. through the body, accumulated through the solar plexus
b. accumulated through the hands, especially dynamically through the fingers.

III. Magic Physical Training

1. Preparation for the passive communication with the invisible ones:
a. release of the hand
b. preparation of the fingers with the help of the pendulum, pencil, planchette, etc.

2. Passive Communication:
a. with the own guardian genius
b. with deceased people and other beings.

End of Step V

Step VI

Before I describe the exercises of Step VI, I shall underline once more that all the previous exercise have to be under perfect control in order to keep the balance in the higher degree of development too. It would be absolutely useless to skip one of the Steps or to omit and neglect one of the exercises. Any gap would become very perceptible and the scholar would have great difficulty to make up for one or the other problem in his development. Consequently, the main condition for success remains an excellent basic training.

Magic Mental Training (VI)

In this Step we are faced with the meditation on the spirit. I have already been talking in detail about the mental sphere and the mental body, hence the spirit, in the theoretical part of this book. Now it is worthwhile to look at the functions of the spirit with respect to the four elements, differentiating these functions, which can be achieved by special meditation. The properties of the spirit in conformity with the four elements are as follows: the will is subject to the fire principle, the intellect with all its parallel aspects of intelligence and memory underlies the principle of air, the feeling with all its aspects belongs to the water element, and the consciousness with all its aspects establishing the connection of the three elements is subordinate to the earth principle.

Look inward as into your own spirit, observe yourself and the functions of the spirit and meditate on it. You must know how to imagine each of the functions corresponding to the element. If you manage to distinguish the functions of the spirit, i.e., if you have got a clear impression about it, you may continue. This preliminary exercise is very important because it will enable the magician to influence these functions with the respective element on the mental plane in himself as well as in others, to master and to strengthen or to eliminate them. Another exercise is to ascertain for oneself the whole mental body in the astral body, together in the material body, like a hand in a fine silk glove that is put into a thick glove. Your hand ought to feel both gloves. The same thing is supposed to occur in the whole mental body. You should feel your spirit in the fine astral body and this one again in the material body. This feeling is the spirit. Meditate on this problem at any suitable opportunity. As soon as you are quite sure that your spirit is captivating the astral body as well as the material one, feeling and moving it, and that it is your spirit that performs all the actions through the two wraps, you can go one step farther.

Whether consciously, half-consciously or nearly subconsciously, everybody is executing some actions suggested by an inner or an outer impulse without paying any attention to it. The next

exercise will teach you to accomplish actions fully consciously, little acts in the beginning, great ones later on. You ought to try to extend the duration of each conscious action. The wording “consciously” does not mean that one is all attention with the spirit, but with the imagination and the feeling that the spirit with the help of the soul and the material body is accomplishing the action. For example, if I am walking along the road I do not think about the fact that I am walking, but that my spirit is walking and moving the astral and the material feet. The same thing happens to the arms and all the other parts of the body. If you are able to accomplish any action in this way for at least ten minutes, you are mastering the exercise perfectly. The longer you can endure this without side effect such as dizziness or disturbances of balance, all the better for you. For this particular reason it is advisable to begin first with small actions over a short spell of time and to extend them as long as you like.

This experiment is very important because it will give the scholar the possibility to accomplish any action with a mental as well as astral connection with the material body according to his working with the mental or the astral sphere. Such an action is called the magical action. The scholar will certainly understand now why magic rituals never show any success with persons who have not been initiated or who have not been trained in magic, because people like these do not own the capacity of executing the ritual magically, i.e., they are not prepared to work in connection with the material stuff in a mental and astral way.

Let us take the example of a magnetizer putting his hands on a patient’s body or performing magnetic strokes, but without allowing his mental and astral hand to emanate at the same time, nor imagining that the mental force is pervading and influencing the spirit, the astral power doing the same to the astral body of the patient, and the material power influencing the material body, this magnetizer will never achieve anything else but a partial success because the patient does indeed consist of all the three components, namely the body, the soul and the spirit. That goes without saying for the magician, that the mental body is only influencing the mental sphere or the spirit in the same way as the astral body affects the astral sphere only, i.e., the soul, and the material body concerns the material body only. This law has to be respected. Hence it is necessary for the magician to adopt a mental as well as a psychic disposition in order to perform actions whether as a spirit or in connection with the soul. Once he has understood this problem very well and mastered the practice perfectly, he can advance in is development.

The next task will deal with the magical training of the senses. First of all, a very important preliminary exercise: Similarly to the previous exercise, you are realizing in this one as well that not your material eyes see everything but that it is the spirit that perceives all with the help of the astral and the physical eyes. Meditate on this problem as often as possible. You will have to imagine for at least five minutes that the spirit is looking through the physical eyes and actually does see. The longer you are able to endure this, all the better for you. You will become a master here as well by constant repetition of this experiment. Having achieved a success in this exercise with the eyes, turn to the ears by realizing that it is not your physical ear that is receiving the sound waves, but that the mental ears are perceiving everything with the help of the astral and the material eyes. If you can book the same result as you did in the case of the eyes, continue in the same manner with the senses and imagine that the spirit, with the help of the astral and the material body is feeling objects, cold, warmth, etc. Practice this experiment diligently until you can master it with the eyes, ears, and the feeling. Should you wish to develop special faculties, try it also with the olfactory sense and the taste. But the keenest attention should be paid to the three sense organs of seeing, hearing and feeling, which are the most useful for practical magic. If you achieve good results in the mental ascertainment of the senses, try to adjust your spirit to two of the senses at the same

time. Begin with the eyes and the ears. If you manage to bring it about for at least five minutes without any interruption, adjust your spirit to three senses at once, that is seeing, hearing and feeling. If you can manage this as well, you have indeed made progress in your magical development. This preliminary exercise is very important for the so-called clairvoyance, clairaudience and clairsentience, and ought to be mastered perfectly.

The scholar will find the principal exercise in Step VII of this course.

Magic Psychic Training (VI)

In Step V we learned how to project the elements outwards. Now we shall go farther and learn how to master the akasa principle with respect to the elements. It has been mentioned in the theoretical part that the elements originate in the akasa principle, by which they are dominated and kept in the correct balance. After a long time of exercising, a magician who has achieved good results with the elements will also be able to control the finest principle, that is the astral ether. The exercise is as follows:

Take up your usual position (asana) and close your eyes. Imagine that you are in the center of an unlimited space. There is no above or below or sideways. This unlimited space is filled with the finest energetic matter, the universal ether. Ether is colorless, but to our senses it appears to be of ultra-violet, near black-violet color, and this is the color in which we imagine the etheric matter. You are inhaling this etheric matter and conveying it deliberately through pulmonary breathing to the blood. If you have achieved a certain skill in doing so, execute the same operation by breathing through the lungs and pores as you did in the accumulation of vital power, but with the difference that you inhale the colored ether and fill your whole body with it instead of with the vital power. In performing this exercise you have to retain the feeling of being united to the entire infinite space. You have to be as it were completely secluded from the world. It is necessary to become acquainted with this unusual state of mind. In any case you ought to avoid losing consciousness and falling asleep. Supposing that you do feel tired, break off the exercise immediately and choose another time when you are more fit. After some successful exercises in the whole-body pore-breathing with akasa, you can go ahead.

We have heard that akasa is the primary source, the sphere of all causes. Any deliberate cause, such as a wish, a thought, any imagination created in this sphere together with the dynamic conviction is bound to be realized with the help of the elements, regardless of the level or sphere on which the realization necessarily has to be performed. This is one of the greatest magic mysteries and a universal key for the magician, who will understand its range only later on in the course of his development. The scholar should always keep his mind on his own ethical development, which will certainly help him to do only good and noble deeds. Our next exercise will be to win absolute control of the elements with the help of the akasa principle in all the three realms. The exercise is as follows:

You are sitting in your usual position inhaling a stream of akasa through the lungs and pores and filling the whole body with it. At this point I would like to mention that akasa cannot be accumulated in the same way as vital power. At the very inhaling you must imagine that you are starting the control of the four elements. Consider that you have already got the faculty of mastering the elements and that they will fulfill everything you are ordering or wishing for, no matter on which plane the realization of your desires has to happen. With every breath you ought to feel your mastery of the elements. The faith and the confidence in your control of the elements has to be unshakeable and imperturbable. You must not allow yourself the faintest

doubt. Any one who is working scrupulously through all these exercises will gain the absolute control of the elements after more or less exercising. A magician who has established the magical balance in himself with respect to the elements, having ennobled his character and having acquired the highest virtues and ideals, will very soon attain this power. He will feel his faith becoming as firm as a rock and will be absolutely sure of his conviction, which excludes any doubt at all. On the other hand, any person who has not been working scrupulously enough, or scholars who skipped any steps and neglected exercises will feel doubtful about one problem or another, and the influence of one element that is keeping him in check most of the time will not tolerate to be mastered. Here and now the scholar will realize why such a high value is set on scrupulousness and endurance in the execution of the exercises. There is no gap allowed to spring up in the process of development; otherwise the scholar will fall behind and some of the problems could only be set right under the greatest difficulties.

A scholar who is perfectly sure of his mastering the elements will soon notice that he is capable of projecting the elements on all planes very easily, outwards as well as inwards so that all seems to be a child's play to him. Having arrived at this point, the magician can turn to transferring the power of the elements into a suitable ritual. I have talked about this problem in detail already in the chapter about the rituals. The magician forms any ritual after his own liking by means of finger positions and gestures of the hands into which he is transferring the power. According to his magical development, he will certainly dispose of a sufficient amount of intuition so that he can compose the ritual suitable to the element in question. He can provide it with a self-selected word (formula) and link it to a certain sound corresponding to the element [quabbalah]. It is quite impossible to make a mistake here because the rituals are absolutely individual, purely personal. Therefore the rituals that the magician composes for this purpose are not to be imparted to anyone else! Another person could attain the same success in mastering the elements by using these rituals, which of course would happen at the expense of the power of the magician who actually composed the rituals. Supposing that a person who does not have the magical maturity makes use of such rituals, he would certainly suffer great damage, and bring ill fate to other people for whom the rituals had been used. Therefore be very careful and select only a kind of ritual that you can use in a large crowd as without anyone observing it, for example, a ritual with a finger position in your pocket. The genuine magician will regard this warning as fully justified.

First of all, the magician must try to compose the ritual for an element of the astral sphere with which he is putting the virtue of one element in operation, and at the same time another ritual with the help of which he can dissolve this power again instantly if he chooses. In the same way he ought to operate with the other three elements, thus creating by his power eight rites for the astral sphere and eight for the material production as well. As soon as the rites become automatic by a long period of exercising and repeating, it will be sufficient to use the ritual only, which will make the element start working immediately according to the purpose to be accomplished. If the magician wishes the effect to be cancelled, it will be enough to use the necessary revoking rite. This method should become a habit that renders performance easy and possible without any effort or imagination at all.

I mentioned before that the magician is able to achieve everything through the action of the elements in the astral as well as in the material world. To attain this state of maturity, a great amount of patience, endurance and tenacity will be required. Even then, when the scholar is developing more and more on higher levels, he ought to work at mastering the elements until he really becomes a true master. Provided he is possessed by high ideals and wants to do good deeds only to help mankind, Divine Providence will bless him, endowing him with unexpected faculties, to make the most of them.

Magic Physical Training (VI)

In this Step any special training of the body is no longer necessary, but we shall practically use all the occult powers that the scholar has obtained in the course of the exercises, provided he followed all of the methods scrupulously and the practices really became habits. The scholar can of course deepen the exercises to obtain a better success. It is impossible to describe the entire practice of magic that a scholar could master eventually, because it would require another volume. I will only select some of the most interesting facts from the lot. In the meantime the scholar has matured so much that he will succeed in the practice of lower magic without any exception, especially if he aims only at high and noble ideals.

1. Deliberate Creation of Elementals ~

In contrast to thoughts living in their forms in the mental or spiritual sphere, the "elementals" are entities with a certain degree of intelligence deliberately created by a magician. Such elementals are capable of fulfilling certain tasks on the mental plane and obviously they may be looked at as obedient servants of the magician according to the purpose he aims at. Through the creation of elementals of the so-called elemental magic type, the magician can accomplish everything on the mental plane without any discrimination of his own or a strange sphere. I will quote only a few examples just because of the great variety. With the help of the elementals the magician can influence the mind of any other person optionally, he can strengthen or weaken man's mental and intellectual faculties, he can protect himself or others against foreign influences, transmute friendships into animosities or the other way around, he can produce a favorable atmosphere in associating with his fellow men, and he can bring under his control anybody's will that is not yet developed or profiled. The businessman can enlarge the number of his customers, and the elementals can be helpful to him in many other ways. The genuine magician will always be inspired by good and noble intentions and keep the altruistic motive in mind if he is aiming at the highest level of magical maturity. The practice of creating elementals is very simple and an affair of the magician's imagination, but the following rules must be considered:

1. The elemental has to be given a form corresponding to the desire one wishes to be fulfilled. The form is to be created y intensive imagination.

2. The form, the so-called vessel or housing has to be given a name of some sort. Everything existing, whether in a particular shape or shapeless does have a name; if it has no name, it does not exist.

3. The task is to impressed on the elemental with the help of the willpower and the imaginative faculty; that is, an authoritative order has to be given with respect to the kind of effect to be produced. Here as well, the present or imperative form formula must be retained in exactly the same way as I described it in the chapter dealing with subconsciousness.

4. The effectiveness is to be impressed on the elemental regardless whether it be a question of a permanent or a restricted effect.

These four fundamental rules are to be respected if one intends to work successfully with elementals. I will render the practice even more understandable, and an illustrative case may show how it can be done:

Supposing the magician intends to enforce someone's memory or any other intellectual faculty with the help of an elemental, the procedure is as follows:

The magician imagines a universal ocean of light, from the luminous matter of which he shapes an enormous ball of light, compressing and accumulating it more and more with the help of his imagination until this ball has the size of approximately 12-20 inches. By this accumulation of light, the ball has become similar to a radiating sun. Now the magician impregnates this light ball with the desire and the firm conviction that it will exhibit the same power and quality as is supposed to revive and reinforce the desired mental faculty such as memory, eloquence, etc., in the respective person. As soon as the magician has shaped this mental sun or ball, he must give it a suitable name, say Lucis or the like. Besides, he is fixing the time when this ball is to affect the mental sphere of the person with terms like these: "You ought to work in the mental sphere until the person concerned has attained the desired faculty in such a way that this faculty has become a habit!" Having fixed the time, the magician orders the elemental to dissolve in and return to the ocean of light as soon as it has fulfilled its task. Expressing it magically, the birth and death of the elemental are fixed in exactly the same manner as Man's or any other being's fate is.

Considering the fact that an elemental knows neither time nor space, it may be directed to the mental sphere of the respective person. Its sending off happens quite suddenly as if the connecting link between yourself and the elemental were torn. At the same moment, one turns to another job, one ceases to remember the elemental that has just been created. One may also accompany the breaking up with a certain farewell gesture, just as one did while creating it. All this is left entirely to the discretion of the scholar who, at this present state of development, should be quite capable of giving such and similar instructions himself. The more detached from the magician that such an elemental is, the more effective it will be in the mental sphere of the person for whom it was created. It can work independently in the mental sphere and will not be restricted in any way by the magicians' mind. Now and again it is advisable to reload the elemental to give it a greater power of expansion. This is achieved by calling the elemental by the name given to it, back from the mental sphere of the person concerned, rendering it more dynamic through a new accumulation of light, and sending it of again. As soon as the elemental has fulfilled the required task, it will dissolve itself in the ocean of light. This example should suffice to give the magician a rule of conduct how to create elementals. The experiment described here often is used by adepts for the purpose of inspiring and strengthening scholars of low standard.

Let us now turn to another similar topic that makes us acquainted with the so-called Larvae:

The difference between an elemental and a larva is basically the fact that an elemental is created deliberately by the magician whereas the larvae form themselves involuntarily in the corresponding mental sphere as the result of a strong physical excitement, no matter what kind of excitement this happens to be. The stronger the excitement is, the more mental material a person is subsiding, the larva will become all the stronger, denser and more viable, especially in the case of a regular and frequent repetition of the same physical excitement. This involuntary formation of larvae occurs in any human being, young or old, magically trained or not, regardless whether the person knows or ignores it. If the physical excitement is fading due to the fact that no attention has been paid to the upsetting affair, the larva too will disappear by and by until finally dissolving itself. Consequently there will be in the mental sphere a constant bringing forth and dying of larvae, naturally at the cost of the mental matter of each human being. We are causing these events by our own psychic excitement. The reasons can be very different, usually fear, grief, sorrow, fright, hatred and envy and such like

producing them. The shape that the larva shows depends on the cause of the psychic excitement and is always symbolic. Anyone who knows something about symbolism will be able to get a clear idea about this problem; for example, a thought of love will always be symbolized by a heart, a thought of hatred by an arrow or a flash, etc. In spite of the fact that the larvae, these undesirable mental inhabitants cannot be seen by the normal human being, they still do exist, and the well trained magician can see them on the mental plane. In sensitive or excitable persons, the mental matter is much more separable and the reproduction of larvae is obviously easier and more intense. Such people wreck themselves, their health, especially their nerves, but they also damage their intellectual faculties and involve other highly suggestible people too. All kinds of mass psychosis are originating here. There is no need to describe mass psychosis in detail, because everybody will have made observations and had experiences regarding this problem.

The more one returns to the cause of the psychic excitement and the more attention one pays to it, the stronger the larva will become. Any larva that is condensed very strongly will show a great deal of self-preservation instinct and will try to prolong its duration of life as far as possible. For this reason, it stimulates the mind of the given person, trying at every opportunity to draw his attention to the cause of excitement and to revive it constantly. Such a well-fed larva can become fatal to a sensitive or emotional individual, and numerous mental disturbances such as persecution mania and the like are the result of it. Many people are living under the erroneous supposition of being haunted and destroyed by black magicians, whereas they are in fact victims of their own fantasies, or putting it correctly, victims of the larva they have been creating themselves. People like this usually will not find out about this problem until they leave their mortal frame. Only a very few persons are actually haunted magically. Think of the numerous Inquisition victims of the past! No doubt there is a certain advantage for the average man in that the old order has changed, yielding to a new one, for “If a man’s belief is bad, it will not be changed by burning’. But one has thrown out the baby with the bath water without touching the roots of the matter and without verifying the higher laws.

Now the magician will realize why such stress has been laid on the importance of introspection, control and mastering of the thoughts at the beginning of the practical part of this work. Supposing he did not get the thoughts under control of his willpower in the course of his development, he would unconsciously create larvae that might become fatal to him sooner or later.

Next I am going to describe another group of entities existing in the mental sphere, namely the group of the phantoms or phantasms. The difference between a larva and a phantasm is as follows: A larva is quite unconsciously adopting a shape in the mental sphere, appropriate to the motive of the single or repeated psychic emotion, whereas a phantom accepts a certain form originating in the fantasy of Man. Exactly in the same way as it happens to be with the larvae, the phantom is likewise reinforced, revived and animated by the repeated evocation of the picture, regardless of whatever the matter might be, and it will be capable of influencing not only the mental or astral plane, but also the material level. Two examples may serve to illustrate this topic:

A very remarkable example is the so-called magic persecution mania that I shall describe from two certain points of view, with reference to the phantoms. There are certain human beings with an innate scowl or with demoniacal features, and whose outward appearance consequently gives the impression of black magicians, but who probably haven’t got the faintest idea of any human science, to say nothing at all of magic. It is sufficient for any easily suggestible, emotionally excitable or rather conceited person to meet with such a type of

man, whether in business or in personal concern, and our “test subject”, as we shall call it, will instantly have the sensation of a strong dislike and antipathy towards the antagonist. It can happen that our type is exhibiting a whimsical behavior without wanting to do so or even knowing about it. The first thought entering the test subject’s mind will be that he is facing a black magician. Maybe, for some reason or other, this test person is ot thinking too highly of this type of man, and the first step toward self-suggestion has already been done. Sooner or later, small awkward everyday incidents will never be cleared up, but the blame for them will be set on our type of man. From now on, the attention is stirred up, one is watching oneself, and the picture of the “type” becomes more distinct. Already one begins to feel persecuted. The eyes grow more glittering, his appearance reveals itself in dreams, the picture becomes more vivid and eventually emerges even in broad daylight. Finally one constantly lives under the impression of being persecuted at every turn. With the help of a very lively imagination, the picture can be condensed to such a degree that it becomes visible even to other similarly sensitive persons. Feeling persecuted in this manner, with the picture continually working on his mind, our test subject may be argued into anything, even the worst. He looks for help, begins to pray, and does his best to scare away this terrible influence; he gets a nervous breakdown, gradually becomes insane, and ends up by committing suicide or else in a mental hospital for the rest of his life. The phantom has fulfilled its task.

How terrific is the shock, however, if such a spirit must convince itself in the mental sphere that it is committing a well-organized magic suicide! What a bitter disappointment! Our “type-man” of course has not the faintest idea of what happened and will never realize that he was nothing but a means to an end. His face and his conduct were only the form, the pattern from which our test subject created the destructive being, the phantom whose victim he became in the end. Such and similar sad examples happen more frequently than you would believe, sometimes faster, more drastically, in other cases more slowly, furtively, insidiously. But should you dare to tell the persecuted person the truth, he would never believe it because the phantom knows well how to hinder its victims from escaping. If the guiding hand of Divine Providence leads such an unhappy persecuted person to a genuine magician who finds out the phantom’s trickery, he will have a very difficult task to convince the victim, to lead him to the right path, and to teach him a different, normal mode of thinking. At certain times, especially if the victim is under the spell of a phantom, the helper will have to interfere very firmly indeed, now and again, even drastically to restore the mental balance of the individual.

The second example shows the same occurrence but with a different underlying motive:

Here we have to deal with a phantom of eroticism: the birth of such a phantom – if one may use the expression of birth at all – takes place in the face, the beautiful body of a living person, sometimes only a photo, a pornographic illustration or something similar with the purpose of provoking the lust, the sexual instinct, regardless of the person belonging to the female or male sex. Provided anyone being in love, having no opportunity at all of satisfying his personal longing, the stronger and more vehement this yearning will grow, and at the same time the phantom’s insinuations will become stronger, because it is thriving entirely on thoughts of yearning. The more the concerned person tries to resist this unsatisfied love, the more obtrusive the phantom will become. At first it will turn up in dreams and allow is victim to revel in the most delightful transport of love. A little later it will provoke the sexual instinct and allow sexual intercourse in the victim’s dreams. The pollutions produced in this way help the phantom to become denser and to influence the victim more and more, because the sperm represents the vital power that the phantom is sucking up like a vampire. The point in question here is not the material sperm, but the animal vital power accumulated in the sperm. The victim is losing the ground under his feet, his willpower is diminishing,

and the phantom gradually wins the upper hand. If fate is not so kind to such a one as to have him enlightened in good time and to find the right distraction for him, the phantom's mode of action will result in more dangerous effects. The person becomes confused, stops eating, the nerves are over-excited and such like. The love-phantom can be condensed to such a degree by unsatisfied passion that it can adopt bodily forms, seducing his victim to onanism and other artificial stimulation of the genital organs. Thousands of people have fallen victims of phantoms by committing suicide as the result of disappointment in love or unsatisfied passions. This problem recalls the memory of true occurrences of the medieval succubi and the trials for witchcraft connected therewith. A very dangerous pleasure indeed!

In the light of the two foregoing instances, the magician may observe the activity of the phantasms, and he will be able to form such specters himself. But do not forget: sooner or later, he always will run the risk of being influenced or mastered by them. He knows what is happening in the average individual, and how to produce these phantasms consciously in the magic way, but never will he be induced to execute such practices himself, always remembering the magic sentence: "Love is the love, but love under a strong will."

There is one theme left to be described, that of the phantasms or shadows.

Phantasms are animate presentations of people already deceased. I will pay particular attention to this theme to avoid many errors and enable everyone to sift the chaff from the wheat. As soon as a human being leaves behind the mortal frame, it is at once in the fourth state of aggregation, usually called the "world beyond". Without any mediating substance, it is impossible for a being to operate on our tri-dimensional sphere, just as a fish cannot swim without water. The same thing prevails upon beings already passed away to the world beyond. Remembering, praising, mourning the deceased, any memory of or tribute to them will create and enliven imaginary pictures of the dead, which as a result of frequent repetition have a rather long duration of life. We call these pictures, created by the living ones, phantoms. It is this kind of phantom that manifest themselves in great numbers to the so-called spiritualists, evokers, diviners, etc. The spooks and hobgoblins also are nothing else but phantoms preserving, condensing and thriving on the affection and attachment of the bereaved ones, as it happens in the case of the shadows. This can be stated without difficulty by citing a being that manifests itself in different places at the same minute at once through so-called mediums, which is nothing but a manifestation of the dead person's phantom, because phantoms can be created by the hundreds. It is very sad that these phantoms always are mistaken for the real dead person by the spiritualistic mediums. A lot of mischief, self-deception, and fraud is carried out in this line. One can observe, for instance, that one of the mediums is communicating with a famous leader or general, a second one with an artist, another with a saint, in a different place with a pharaoh, and immediately again with an angel. Therefore it is not at all surprising that this particular field of knowledge will meet with a host of opponents and mockers, because of its amount of self-deception. No wonder that a phantom has such a strong instinct of self-preservation as to present itself as a vampire to the medium or the whole circle, and indeed becomes fatal to the neighborhood as well.

Of course, all this does not mean that a genuine magician who masters the fourth state of aggregation, the akasa principle, would not be able to communicate with a deceased person or with an intellect that is not yet embodied. I have already quoted the practice in the chapter about mediumistic writing. Apart from that, any magician is able to forma housing, a shape, with the help of the imagination, transfer it into the fourth state of aggregation, and to persuade or even to force the true, desired being to enter this form and manifest itself to the external world. This practice belongs to the field of necromancy or conjuring magic and has nothing at all to do with the generally known spiritualism. The genuine magician will use

this practice only in extreme cases, and he will not evoke a being away from its sphere, because anything a being of the fourth state of aggregation has to say or to fulfill in the material or astral world can be achieved likewise by the magician himself through his maturity.

Summary of Exercises of Step VI

I. Magic Mental Training:

1. Meditation on the own spirit
2. Becoming conscious of the senses in the spirit

II. Magic Psychic Training:

1. Preparation to master the akasa principle
2. Deliberate induction to trance with the help of the akasa
3. Mastering of the elements with the help of an individual ritual from the akasa

III. Magic Physical Training:

1. Deliberate creation of beings
a. Elementals
b. Larvae
c. Phantasms (shadows)
d. Phantoms

End of Step VI

Step VII

Magic Mental Training (VII)

In Step VI the scholar learned to become conscious of the own spirit, to act deliberately in the body as a spirit and also to use his senses consciously.

In this stage he will consciously pursue the properties of the spirit or of the mental body, and use them as well. Here, of course, just like anywhere else, the analogy of the elements is to be considered. It has been mentioned before that the fire element can be transformed into light and conversely. Without light there would never be any reception of color for the eyes; consequently, we could not sue our eyes without the existence of light. From this point of view, it is quite obvious that the sense of visual perception is analogous to the fire element. This element, related to the spirit, shows a specific property of the Will. The mental property belonging to the air element is the intellect with all its aspects, and it is imputed to the hearing. The water element of the spirit is expressed in the feeling or life. These three elements of the spirit, fire, air and water together produce the earth principle of the spirit, which shows itself in the specific quality of consciousness. The akasa principle, in its simplest form expresses itself as conscience.

The magician will at once understand the great importance of this analogy if he has already developed so far as to achieve the magical equilibrium in the astral body by means of

introspection. The next ask he will be asked to fulfill is to analyze his spirit and to find out which of the elements is predominant in his spirit.

In the case of people having a very strong will, which does not mean stubbornness, the fire element will of course be predominant in his spirit. If the intellect or the intelligence with all its aspects is prevailing in the magician's spirit, the element of air is supposed to be the stronger one. In case the magician should be above all an emotional character, the water element will play the main part in him. If he has a weak memory, the consciousness will be affected very often, and one can take it for granted that the prevailing element is that of the earth.

This classification serves to establish the efficiency of the elements in the spirit and to arrange the development so that the weaker elements are balanced by suitable concentration exercises and deep meditation. The magician must neither allow the fire principle, nor the water, air or earth to prevail, and has to know how to classify his exercises in such a manner that the intensity of his work will neutralize the elements. Let me explain this problem in detail in the light of an example.

Suppose the magician's intellect to be on a very high level, his will being weak and not quite up to the maturity of his intellect; then he must try to strengthen his volition by suitable concentration exercises that bring out the fire principle in the spirit. He should mainly select exercises that train the eyes, exercises of optic imagination, considering that the eye corresponds to the fire element.

But if the magician has a strong will and a weak intellect, we shall come to the conclusion that he has to give his keenest attention to the hearing by imagination exercises, i.e., he has to choose concentration and meditation exercises that fully engage the ear.

Should the magician own a strong will and a very good intellect, but his emotional life or his feelings somehow lag behind, then he will have to render his spirit more emotional, which he can accomplish through such imagination and meditation exercises that influence the feeling very strongly. If the magician notices that his astral body as well as his mental body incline mainly toward the earth element, which is to say that his thoughts come very slowly in his spirit and that he gets depressed, that indicates that the earth element prevails and that first of all he must train his consciousness with the help of suitable exercises.

The magician has to develop his spirit to perfect harmony with regard to the elements, and to choose exercises corresponding to the elements and at the same time to the senses, so that the will or volition (fire), the intellect (air), the feeling (water) and consciousness (earth) are enhanced and developed evenly.

The outcome of this description is the following schedule which I will quote for the sake of a synopsis:

Element:	Fire	Air	Water	Earth	Akasa
Sense:	Eyes	Ears	Perception	Taste/Smell	All in all
Quality:	Will	Intellect	Feeling	Consciousness	Conscience
Exercise:	Optic	Acoustic	Emotional	Expand consc.	Realization

The akasa principle developing from concentration, there is no need of descending to particulars. It is also superfluous to quote single exercises of concentration and meditation, according to the specific qualities of the elements prevailing in him; the scholar can easily

compile them. He will select imaginations of objects, pictures, etc., for his concentration exercises if he has a weak will. After all, he went through these exercises already in Step II of this course. The above harmony schedule is a signpost, so to speak, a compass to find out which element is preponderant and which exercise has to be taken up more intensely. As a result of success with this hermetic classification, the akasa principle will reveal itself to him.

Magic Psychic Training (VII)

A very particular topic we shall deal with in this Step concerns the development of the astral senses with regard to the elements. The magician's astral senses have been trained and developed in any case in the course of all the preceding exercises; nevertheless there is need of an extraordinary drill in cases of poor abilities for one or the other faculty, because every human being has different talents. Therefore it will be opportune to quote exercises here that enable the magician to develop the sense of the astral body fast and without difficulty.

In the magic mental training of Step VI, the scholar learned to become conscious of his spirit and to act as a spirit through the astral body as well as through the material one. In pursuance of this, I will deal with one of the most fascinating problems, namely that of clairvoyance. Numerous books have been published about this theme, but the ones that have come into my hands do not offer the slightest practical profit to any magician. Therefore it is very useful indeed to labor very thoroughly in the field of clairvoyance.

Generally speaking, clairvoyance mean the second sight as it is popularly named, or the power of seeing, without the use of the eye, events taking place at a distance and in the past, present or future, or seeing deceased people. Very few authors describe this power from a psychological or any other point of view, and that is why it shall be out next task to study the phenomenon of clairvoyance very thoroughly. First of all the magician will realize that there are various kinds of clairvoyance. The principle kind is the inborn capacity of clairvoyance which its bearer has been granted whether in the invisible world already, or which he brought with him from a former into his present existence. This kind of clairvoyance is the best, but very few humans enjoy it, being born clairvoyant to such a degree that they can practice it immediately without any effort at all. A second kind of clairvoyance is that which occurs spontaneously and is therefore to be regarded as a pathological symptom. A shock in the case of severe illness also can cause the capacity of clairvoyance. This usually happens in the case of people who lose their equilibrium as the result of a stroke, a nervous breakdown, or otherwise through a physical or psychic trauma where a kind of clairvoyance will occur in a more or less distinctive form as a concomitance. This sort of clairvoyance is naturally undesirable for the magician because it will sooner or later lead to a complete breakdown, which not only implies a total loss of this power, but also is detrimental to the health and very often the cause of an untimely death. Clairvoyants of this kind are very pitiable indeed, even if their success should be convincing proof. This capacity belongs to all the persons who, having a mediumistic predisposition, were induced to clairvoyance by some beings. Nor is this kind recommendable to the magic practitioner, because people like this usually end up in a lunatic asylum. A great number of persons who are taken to mental hospitals and who were meddling with spiritualism without a reliable guide can blame their hopeless condition on spiritualism, and it does not matter in the least whether the motives of this study were earnest intentions or mere curiosity or whatever else may have induced them.

Another kid of clairvoyance that belongs to this group is the forced production of this power with the help of drugs like opium, hashish, peyote, soma, etc. This will be without any

interest to the magician, because most of these victims will fall prey to the addiction of these dangerous drugs, which paralyze the ethical and intellectual faculties, the willpower and finally the nervous system, injuring the health as well as the development. Such cases are recorded by the millions in the Orient, but they occur in great numbers in the Occident as well as in all the other civilized countries.

The magician certainly has the opportunity – as long as he has not achieved the necessary maturity – of convincing himself of the existence of clairvoyance and other supernatural occurrences in one way or another, but usually – and that is the worst of it – he does not stop at this conviction; he too may become prey to intoxication and fall into the same condition as so many drug-stricken persons. For this reason I will not describe any method in this work that would tempt the magician to experiment on such things, but I shall only point out quite harmless methods that allow clairvoyance to occur automatically, in conformity with the spiritual maturity and as a concomitance of the higher initiation.

Another kind of clairvoyance is the one that is caused by impairment or temporary loss of the eyes. Most of the books teaching clairvoyance recommend staring at an object, a magic mirror, a crystal ball, or at gems, and those are good methods, but they are not adequate for everybody. These expedients for the development of clairvoyance are useful only in the hands of a trained magician, but they must not call forth clairvoyance by stimulating the optic nerve. They are meant only to serve as a mere aid to an eye that already is trained consciously. From the magical point of view not a single dodge, however highly praised or scrupulously executed, is capable of producing the gift of clairvoyance. This capacity depends on the talents and on the psychical and astral development and maturity of the magician.

Further chapters in which I shall teach how to make fluid condensers also will include instructions for the production of magic mirrors and other appliances.

The magician ought not to forget that all the dodges and appliances mentioned here are nothing but poor expedients. By no means, however, are they the real factor that produces the desired result of genuine clairvoyance.

Finally I will mention the latter kind of clairvoyance, which occurs as a concomitance of the correct magical development and which is caused through the systematic display of the clairvoyance eyes. I have resolved to quote in this book a secret magical method that has not been mentioned in any other work up to now, but which is exceedingly useful from the hermetic point of view as well as by analogy with the laws of the elements.

The practice of the development of the astral senses follows below.

1. The Magic Clairvoyance ~

Before I describe the proper exercise, I must premise that here we have got to deal with the aspect of the light. As you know, light is an aspect of the fire element, and therefore analogous to the will and the eyes. Consequently, the point of this experiment is to intensify the imagination of the light, i.e., to imagine the light optically to such a degree as to grant the success aimed at.

Take up your asana posture and imagine that you are inhaling the universal light – similar in form and brilliance to our sunlight – whether through the pulmonary and pore breathing or only imaginarily. Regard your body as a hollow organ filled completely with this universal bright white light. Now concentrate the quality of clairvoyance into this light in the body,

i.e., imagine that the light is penetrating everything, seeing everything and looking into everything. Neither space nor time is any hindrance to this light. Your conviction of this quality of the light is to be firm as a rock, and not the faintest doubt is allowed to arise. If you are a religious man, it should be easy for you to believe that this universal light is representing a part of God, who owns all the qualities described here. As soon as you have sucked in the light into your body in this manner, together with the quoted qualities, and if you can feel its tension and penetrating power inside you, accumulate the light with the help of your imagination from the feet and hands towards the head, compressing the light to such a degree that it includes both your eyeballs. You can also fill first one and then the other eye with the accumulated light as described here, if this way is more suitable to you.

There are magicians who develop and enliven clairvoyance in one eye only, leaving the other eye free and undeveloped. It is left entirely to the scholar's judgment whether this pattern is worth imitating but as I see it, it is far better to prepare both eyes equally for clairvoyance.

As soon as you have performed the accumulation of light in your eyeballs, imagine that your eyes have got all the abilities concentrated in the light. Endure for at least 10 minutes in this exercise, and if you are quite sure that your eyes, which are imaginarily filled with the universal light, have also accepted the quality of this light, allow the light to disperse again with the help of the imagination, whether directly from your eyes into the universal ocean of light, or to enter your body in its original form, and from there to dissolve in the universal light. Both the methods described here are equally good, and the outcome will be the same. The important point is that the eyes will become receptive again in the normal way as soon as they are set free from the light. This is necessary for the simple reason that the astral eyes of the magician, when developed in this manner, will not become over-sensitive so that they would not be able to discern what normal eyes or the clairvoyant ones are seeing. Supposing that the magician failed to dissolve the concentrated light, his eyes probably would remain clairvoyant and he would hardly be able to distinguish between material and spiritual matters. Therefore he ought to have his power of clairvoyance well in hand and allow it to become effective only if he thinks it desirable. By frequent repetition of this exercise, the magician will achieve such skill that he can allow his clairvoyant eye, the so-called light-eye, to function in a few moments. Eyes prepared in this way, whether closed or open, can see anything the magician wishes to, whether in a crystal globe or a in a magic mirror; his clairvoyant eye will see everything. The quality of clairvoyant perception then depends exclusively on the purity of his character.

An excellent remedy contributing to a quicker success and influencing the physical eyes very favorably, so that people suffering from bad eyesight or stricken with an eye complaint can profit from not only the magical point of view but from the sanitary one as well, is the preparation of a magical ophthalmic fire-lotion.

The following ingredients are necessary:

1. A large bottle of distilled water
2. Chamomile flowers (dried or fresh)
3. Eyebright (dried or fresh)
4. 7-9 osier or hazel switches which you can find in fields. Strip the leaves, then dry the sticks in sunlight.
5. Filter paper and a small funnel.

Now you can prepare the eye lotion. Pour a half-pint of distilled water into a clean container, boil it, then add two teaspoons of chamomile flowers and one teaspoon of eyebright. Let them

boil for only a few seconds, then take it off the fire and cover the pot with a lid. After 10 minutes, filter it into another clean container. When the tea has cooled down take a bunch of the osier or hazel nut twigs, set one end aflame, and let them burn. Now dip the blazing ends into the tea. By doing so the material fire element has been transferred into the tea, which one can already regard as a fluid condenser. I will write about this detail in a further chapter. Now filter this fluid condenser into another clean container. The filtering is important to remove any chips or ashes produced by dipping the burning twigs into the liquid. Pour the tea into a bowl and put is in front of you.

Now inhale the fire element through the lungs or pores, or both at the same time, into your body and fill it entirely with this element. At this projection, there is no great attention to be given to the intensity of the warmth, as you will feel it in any case, but do not forget that the fire element has to bear your desire that you transferred to it through your imagination. After transferring to the fire element your desire to have your material eyes strengthened and your astral eye developed, project the fire element in the same way as you performed the experiment of the light accumulation, whether by way of the solar plexus or one of your hands or your breathing, into the liquid. If you get the feeling that the projection is not sufficient, repeat the experiment several times, but no more than 7-9 times. Thereby the prepared condenser will turn into a strong essence that will not only have a very fine effect on the eyesight, but also strengthens, enlivens and develops the astral senses. Now pour the fluid condenser into a clean bottle and keep it in a cool spot. This ophthalmic fire lotion may be used for strengthening the eyesight or for magical purposes. In the case of weak eyesight, one can simply drop this liquid condenser into the eyes without any hesitation because the two-herb combination is anti-inflammatory and an eye tonic, but for magical practice, i.e., the development of the astral senses, it will suffice to moisten a piece of cotton wool wrapped in gauze or a strip of clean linen and to use it as a poultice during the experiment of animating the eyes with light.

Later on, as soon as the astral eyes are better developed, the fluid condenser poultices can be omitted and it will be sufficient to perform the accumulation of light in the eyeballs. After frequent repetition, when the physical eyes are already developed by these light-exercises, one has only to direct the attention to the astral eye with the desire for being able to see with it. Apart from the duration of the experiment, one might also use these poultices before going to bed to achieve an automatic effect during the night, but there is a slight disadvantage: the eyes and the eyelids would become supersensitive as a result of the intrusion of the fire element from the frequent use of the poultice. It is therefore more serviceable to use the poultices for the duration of the exercises only. The poultice is to be fastened with a scarf during the exercise to prevent it from falling off. This magic operation is to be performed without the presence of other persons. One ought to try to keep the poultice as well as the essence for a certain time, so it need not be renewed from one experiment to the other and does not fall into the hands of incompetent people, not even members of the family.

If the scholar has worked through all the foregoing exercises, he will develop his eye for clairvoyance in an absolutely harmless way in a few months' time, and will be well talented even after a few weeks, following the method described here, and he will be able to fulfill all the other tasks and operations still ahead of him in the knowledge of Magic. It is quite impossible to quote all the successes obtained with the different methods of clairvoyance mentioned here, because they are so manifold and so reasonably obvious that it must be left to the magician himself how far-reaching he will be able to train his astral eyes. At all events, he may be warned not to boast of the abilities he has won, or even worse, to misuse them to harm his fellow men. He ought to utilize the solely for the benefit of Mankind. Time and

space won't be a handicap to him and nothing will remain concealed before him as far as his clairvoyant eyes are concerned.

2. The Magical Development of the Astral Clairaudience ~

This development is very much in line with the one of clairvoyance. The faculty of the astral clairaudience is based on the fact that one is able to hear voices even at the remotest distance and, at the same time, to understand the language of all beings. At the beginning this faculty manifests itself in thinking aloud, coming from the inside, whether from the heart region or from the solar plexus. After a long spell of exercising, the astral clairvoyance will develop to such a perfection that one can distinctly perceive everything with the supernormal hearing, similarly as if there were normal talking to anybody. This faculty is a privilege of all magicians, and without it there would scarcely be any progress in magic. For this particular reason, this type of astral clairaudience has to be handled with the same carefulness as astral seeing, and the exercises therefore must not be neglected at any rate. All that has been said about clairvoyance, about predisposition for it, about pathological symptoms will turn out to be true as well for clairaudience and clairfeeling. Let us turn now to the practice of clairaudience:

For this exercise, nothing is required but a fluid condenser and a small piece of cotton wool. Make two small tampons from it to fit in the ear. Moisten these cotton plugs with the fluid condenser and put both of them in front of you. According to the instructions you were given for training the astral eyes, you will now work with the air element, filling your body with it by breathing through the lungs and pores. The whole body is assumed to be filled with air like a balloon. Imagine into this air principle the desire for the faculty of clairaudience in your astral body as well as in the material one. Provided you have the inward certainty that the air element has been sufficiently impregnated with your desire and with your imagination, project the prepared air element into the two cotton plugs, whether through the solar plexus, your hands, or your breath by compressing and accumulating the air element that fills your body, to such a degree that it will adopt the same size as the cotton plugs. You may magically impregnate both plugs at the same time, or one at a time with the entire amount of the element. The main point of this experiment is the firm conviction and unshakeable faith that this faculty is developing swiftly in you. You can use as a fluid condenser a strong decoction of chamomile flowers in distilled water. Take two tablespoons of chamomile flowers per cup of water, filter them after scalding, and keep the liquid cool to prevent the fluid condenser from getting moldy. A moldy condenser is not ineffective, but it is unsanitary.

When you have loaded these two cotton plugs with air element, whether simultaneously or separately, put both into your ears so that they are completely crammed. Now introduce the akasa principle into your entire head imaginarily, transfer your consciousness to the ear region, and imagine the faculty of absolute clairaudience. Imagine the akasa principle introduced into your ears is instantly producing the absolute clairaudience power in you. After a long period of meditating and concentrating on this effect, dissolve the akasa principle into the universal akasa, remove the cotton plugs, and keep them carefully because they must not be touched by anyone else. If the plugs fall into the hands of some incompetent person, you will have to prepare new ones for yourself. Otherwise, it will be sufficient to remove the plugs from the ears to allow the accumulated air element to dissolve again with the help of the imagination. It is obviously of greater advantage to use new cotton plugs for every experiment and to load them anew, if you can afford the necessary time. Should you like to resort to your astral sense of hearing, all you need to do is lead the akasa in the size of your ear passages, into the inner chambers of both your ears. After a long time of exercising, you will be able to use your clairaudience for your purposes. As soon as you do not need this faculty

any more, lead the akasa in your ear back into the universal akasa. By introducing the akasa principle into the acoustic chambers, the mental as well as the astral hearing is influenced and developed and you will attain to the physical clairaudience with the help of the concentrated air element. Anyone meditating intensely on this problem will instantly find the coherence and may compare the operation with the wireless, where the ether as the akasa principle of matter and the air likewise are playing their part as transmitters of the sound waves.

3. Development of the Astral Clairfeeling (Clairsentience) ~

Before passing on to the development of the astral clairfeeling, let us take up our magical diary and transfer ourselves to the time when we were engaged thoroughly with the introspection of the various good and bad qualities. According to the magic mirror we could establish then, which of the qualities corresponding to the element in question were predominant in our mind. How important introspection was indeed then is clearly shown by the fact that just this preponderance of the element concerned points to our astral sensory center. If the fire element had been predominant, the sensory element was the head, to put it correctly, the forehead; if it was the air element, it is the heart, in the case of prevalence of the water element, it is the solar plexus, and if it has been the earth element, the sensory center is in the hands or the thighs. Having thus established our astral sensory area, let us pass to the practice:

You have to act in exactly the same manner as you did when training the two previous senses. The necessary requisites are: a piece of linen or a cotton wool plug which you moisten slightly with a fluid condenser. This condenser may again be a strong decoction of chamomile flowers. At this performance, you are loading your body once with the water element through pulmonary and pore-breathing and with the desire that this element may produce clairfeeling in you. The term “clairfeeling” means the faculty of perceiving and feeling all the phenomena and powers occurring in the elements and in akasa. To this field also belongs the faculty of psychometry, the clear perception of the present, past and future of any object. Even the power of materialization of any thought, any being, no matter whether the point in question is a self-created being or an entity already existing in the akasa, belongs to this domain. Other faculties connected with sense perception and touch perception also can be registered in the category of clairfeeling. Intuition to originates in clairfeeling. These few examples may be sufficient to explain the clairfeeling power.

As soon as you have accumulated the water element in the whole body through the pores and through breathing, load it with the intense imagination of the faculty of clairfeeling. You must be absolutely sure that it is strong enough to arouse this faculty in your astral body. With the help of imagination draw the water element from your body, whether through the solar plexus, the forehead, hand or by breathing out, accumulating it in the cotton ball or piece of linen soaked in the fluid condenser. You may repeat the loading but no more than 7-9 times. When doing this exercise, do not take up your routing posture, but lie down comfortably on a couch, or on the floor, The main condition is to lie rather flat, only the head remaining a little higher. To develop the astral clairfeeling, you need not utilize the water element directly, but only the magnetic attractive power of the water. Before starting the exercise, put he fluid condenser on the predetermined sensory area. This exercise has to be performed with your eyes closed right from the beginning. Now imagine that your entire body is swimming in the universal water element, as if you were in the center of the surface of an endless ocean. You feel nothing but water. Be very attentive, for it is quite possible that you will fall asleep during this exercise in spite of all your carefulness; make up your mind not to

fall asleep, for if this should become a habit, you would have great difficulty fighting against sleep while doing your exercises.

In the previously mentioned imagination you transferred yourself with your consciousness to the sensory area; now imagine that the magnetic power of the water you have accumulated within yourself will enliven the finest particles of your sensation-field and produce the astral clairfeeling. You must be able to imagine the magnetic attractive power of the water so intensely that it becomes an incontestable reality. If by long meditation you have the firm conviction that you duly enough enlivened this sensory field, dissolve the water element within your body into the universal element again, take off the fluid condenser, and reduce the concentrated element to the universal element. Now the exercise is at an end. In case you would like to use the sensation field practically at one time or another, the transfer of consciousness into this field will be sufficient to put this faculty into action immediately.

To further the display of the astral senses of seeing, hearing and feeling, I deem it opportune to recommend that you continue these exercises even if you can spend only very little time on them. The real success will not be far off. We shall omit the development of the other senses (taste and smell) for the time being because they are not important enough for the practical use of any magician. It is up to the scholar now to think out a scheme for himself to develop the other senses with the help of these three training methods. The faculties acquired by this astral development of the senses are so far reaching that there is no need at all to talk much about it. The enjoyment in the success can be compared in a way to a blind person who, deprived of eyesight for years, suddenly is able to see again.

Magic Physical Training (VII)

If the magician is able to manage the projection of elements to the outside so that he knows how to project any element he chooses out of himself or directly from the universe, he will e able to create elementaries for his own and other people’s profit too. He will succeed in creating beings that will be his faithful servants not only on the mental level but on the astral and material one as well, according to his producing or condensing these beings in a mental, astral or material way. I have already talked about the deliberate or conscious creation of thought forms or elementals. The difference between an “elemental” and an “elementary” is that an elemental is produced on the basis of deliberate thought forms with the help of the magician’s imagination and willpower, and works mainly on the mental plane for the magician’s or other people’s benefit. An elementary, on the other hand, is far more penetrating and subtle in its effect because it is being created from one or several elements. In the light of practical examples, I will explain the real procreation of an elementary as thoroughly as possible, demonstrating the manner in which the magician has to create an elementary. The intuition acquired by the previous training certainly will help the magician to contrive his own practice, responsive to the purpose he aims at. According to his ethical development, he will never dare to create elementaries for evil purposes; the invisible world would certainly vow ferocious revenge on him, because through the knowledge of how to create elementaries, the magician has got a plenitude of power which allows him to achieve anything on the mental, astral and material level he chooses. He must always consider that it is he himself who is responsible for his deeds, and not the elementary he has created. The elementaries are compliant tools in the hands of the magician, following his orders blindly and granting every desire to him regardless whether a bad thing has to be turned to good account or the other way around.

In the same manner as you cannot expect a baker's job to be done by a carpenter, you cannot demand that an elementary created for a certain purpose will accomplish a second task for which it was not intended. For this particular reason you must never give two or more orders to any of the elementaries, for it will not be able to do either job well. Apart from that, the analogy to the elements is to be considered. It would be quite wrong and illegal if the magician created an elementary that would not be in harmony with the analogous elements. There are no limits to the shape of the elementary, and it is up to the magician to choose the form according to his liking and intuition. However, avoid picking the form of living or deceased people you have known or with whom you have been or still are connected. By doing so you might easily slip into the reach of the mental or astral body of the respective human being and consequently do him great damage. Apart from that there is a danger that an elementary might turn against the magician at any moment in consequence of its inbred intelligence. It would understand perfectly how to vampirize him or to influence him indirectly when asleep, and to do any possible amount of mischief. Therefore every magician is advised to take this warning very seriously!

Each elementary has to be given a name at the very moment of its creation. It is opportune to choose less common names because the mere utterance of a name will be enough to bring the elementary near the magician at once. Supposing that one has created several elementaries, it is advisable to take notes of the names in order not to forget them. But these names must not be mentioned to anyone else because another magician, being clever enough, could easily seize the elementaries and work with them without any effort.

The power and effectiveness of an elementary depends entirely on its loading. The stronger the willpower of the magician, the projection of the elements to the outside will be all the greater, and an elementary loaded to such an extent becomes all the more pervasive and far more effective of course. Sometimes an elementary can be condensed so much that it is visible even to an untrained physical eye. It is therefore up to the magician himself whether he wants the elementary to work visibly or invisibly as the case may be. The duration of life of an elementary depends on the purpose for which it has been created, and this purpose has to be fixed right at the beginning of its creation. As soon as the purpose is fulfilled, the magician must dissolve his elementary into its original element with the help of the imagination. Never omit this process of dissolution, because, having performed its task, an elementary can easily become independent due to its instinct of self-preservation, and if you forget to do so, it will escape from your sphere of influence and become a vampire. In this case the magician would have to face all the resulting karma caused by such an elementary transmuted into a vampire. Therefore carelessness and conscientiousness are seriously recommended when you are handling elementaries. Many magicians determine, right at the birth-act, the kind of disintegration of the elementary by destroying the name of the elementary in question, burning it, performing a certain rite, a sign r a gesture, or using a formula which they fixed in advance. All this is individual and is left to the magician's choice. Special attention has to be paid to the act of disintegration. Provided the magician is equal to the task, he will be able to force his elementaries to absolute obedience at any time by threatening them with disintegration. At all events, he should imprint on his mind that he is able to bring the elementaries under his will and to have complete command of them. This is very important if the magician does not wish himself to become the plaything of the beings he created. He will make the experience all the better and the elementary will serve him all the more faithfully and reliably; it will become all the more engaging and he will hate to dissolve it at all. But the magician must never give way to this sentimentalism, because he would get into the thrall of elementaries. For this reason it is more opportune to destine elementaries for a short life, and to create new ones for the same purpose if need be. This does

not mean, of course, that a new elementary should be created every week, but it is a disadvantage to keep the same elementary for years for one affair only.

Should the magician intend to create elementaries for his own use, he had better form them by the projection of elements through his body. Eleementaries destined for other people, however, should be created by the projection of elements directly from the universe. The magician knows very well that there is an invisible connection between him and every elementary that could be misused very easily if he started to create elementaries by physical projection for other human beings as well. The way to manage it will be quite understandable to every magician without any doubt.

It is necessary to talk about the places where elementaries should be deposited. In the Orient, elementaries (there called Yidams) are banished into a “Kylichor” where they are preserved. A kylichor is a diagram built from stone and corresponding to the yidam to which no stranger will ever be admitted. The well-trained magician, however, needs no separate place for it, but he will hide the elementary in a spot in the wall, realizing that an elementary is not limited to time, nor does it claim a special space. Hence it will be quite alright in the wall as well as it would have been accommodated in an open space. It is even more suitable to keep it in a wall or any solid big object, because it is better to avoid banning it to places where other people are about all the time. Should a human being happen to come to the same place where an elementary is kept, the person would suddenly feel restless and other bad consequences might occur.

Furthermore, it has to be fixed right at the beginning how the elementary ought to be called up. This can be done by whispering the name or thinking of it, or by a gesture of the hand, or a ritual. The magician is at liberty to do as he pleases.

Before I particularize the practical part, the proper act of creation, I should like to remark that it is not necessary for the magician to restrict himself to this practice, this being only a small part of practical magic and a hint as to how the magician is to use his power. He should not specialize thereat; on the contrary, if he is able to manage these practices perfectly, further possibilities are at his disposal. This part of magic is to be followed only in the beginning, and it is up to the magician to utilize it to help himself and other people too. And last but not least, that is the purpose of this theme.

1. The Act of Creation ~

There are four fundamental methods devised for the creation act of elementary:

1. The projection of one element into a ready form, no matter whether the point in question be a mental, astral or a material form.

2. The projection of several elements into a ready form, which may be a mental, astral or material form.

3. The projection of one element without any direct form, which will be produced by the element in question.

4. The projection of several elements, which will produce their form successively.

I will explain all the four methods thoroughly in the light of practical examples.

Method 1: Take any object of which you want to give the form to the elementary, and put it in front of you. Choose for example a ball, no matte whether it is big ball of wood or glass, solid or hollow inside. A rather large rubber ball will do as well. Draw the desired element from the universe with the help of your imaginative faculty and imagine it in the form that you chose, in such a way that the shape of the object is completely fileld. Treat each element you want to work with in the same manner, except akasa, and always engage that element which best responds to your desire or idea. Repeat this projection several times, each time imagining the sensation that more and more elemental matter is forming, accumulating and compressing. As soon as you are quite sure that this accumulation of the element is strong enough for the realization of your desire, impregnate this already completed elementary with the concentrated desire or purpose you aim at. Apart from that, give a name to the elementary, because it cannot exist without a name. At the same time, limit the period of its lifetime, during which it has to fulfill its task. Supposing that you operated with the element of fire, the outcome would be a fire elementary and you have got a fiery ball. If it has been created from the water element, the ball will be similar to a glass ball; created from the air element, the ball will have a bluish color, and when produced from the earth element, the elementary will appear clay-colored.

Provided that you followed all these instructions, draw the elementary out of the object and send it on to the job you selected to be done. But beforehand, order the elementary to go back into its shape immediately after having fulfilled its task. In this manner, you have the possibility of checking the elementary, whether or not it has done its job, by approaching the form with a pendulum. If the elementary has returned into the original form after finishing its work, the pendulum will present vibrations because such an elementary has a remarkable magnetic as well as electrical radiation. The pendulum test is very important for you, as it demonstrated whether your order has or has not been executed. Later on, after having acquired the maturity, you will be able to watch the work of your elementary by clairvoyance. If the pendulum does not show any vibration, it will prove that the elementary still is working because the job is not yet finished. When sending off the elementary to do its piece of work, do not forget that there are no bounds for an elementary. Neither time nor space can put obstacles in the way of an elementary, and it would be able to go around the globe in an instant if necessary. You have to be firmly convinced that it will execute your order and obey your will within the time you have fixed, without any exception. Not the slightest doubt about the success must ever enter your mind. As soon as you have forwarded the elementary, cut off the connecting link between you and it as suddenly as if you had used a knife, and stop thinking of it instantly after sending it off. You may have to transfer yourself into a state of vacancy of mind, or give your attention to quite another matter. In short, you must forget your elementary altogether. The more skillfully you manage this, the more pervasively and undisturbed the elementary will work. If the time you had fixed beforehand has expired, make certain with the help of the pendulum that the elementary has returned into its form. If so, you can then dissolve the elementary in the way you previously determined, namely by burning its name, with the help of a special ritual, or by spelling its name backwards in an undertone. This disintegration or dissolution also can be performed through the normal imagination, similar to the method we recommended for the projection of elements. You may use the elementary for the same purpose somewhere else too, if you like.

If your elementary has not returned to the form it is preserved in, after the tiem you set, and if you suppose that your order has not been fulfilled satisfactorily, just call back the elementary. Produce a more intense accumulation of the element by reinforced imagination and projection of the respective element, and then send the elementary off once more to do the required job. You may repeat this loading as many ties as you like until the desired effect has

been accomplished. Such a repetition of the loading will be necessary when you brig your elementary up against a problem that would exceed its tension and power. Moreover, you have to consider that the effectiveness of an elementary depends on your own mental maturity and consequently on your ability to condense an element. It also depends on your will, your conviction and your emanative faith which is able to move mountains.

This is the most artless and easiest method of creating elementaries which the magician is using for simple effects only, narrowly limited ideas and influences that do not require any special intelligence, for example, to give an order to another person, to offer protection in simple affairs, etc. As mentioned before, mental, astral and material effects can be achieved with the help of elementaries.

In the manner quoted here, an elementary can be produced without any material shape as well. In such a case one has to project the desired element into a form of thoughts, operating in exactly the same way you did in the material production. This kind of creation of elementaries is more difficult, it is true, but it has the advantage that the form also can be transferred somewhere else, where a material body would not have enough space, for example, into a corner of a wall and into such spots where the meddling of other people is quite out of the question.

This practice offers so many possibilities for the magician that it is left entirely to his intuition to what purposes he likes to use the elementaries he creates. He can, for example, shield his house or apartment from injuries with the help of an elementary, produce a more favorable atmosphere for himself, and similar things. All of us know that every science can be used for noble purposes as well as for evil ones, and so I am sorry to say, this practice likewise can be misused for egotistic and malevolent purposes. For example, a merchant can create an elementary that will aid him in increasing the number of his customers. All the haunted houses, discredited as such by spiteful magicians, may be interpreted as a production of elementaries deliberately created for such malicious purposes. A respectable magician will never degrade himself to such kind of machinations.

Method 2: Although, according to this method you may choose any object whatever, such as a statue, doll or such as a suitable form for your elementary, I shall also acquaint you with a very ideal secret practice

Take two parts by volume of loam and one part of wax. Stir the loam with some warm water to a thick pulp and add the beeswax, either completely melted or warmed to softness. Knead both ingredients until they are very well mixed. Do not use too much water to prepare the loam, or else the mass will turn out too soft and it would be difficult to operate with. If genuine beeswax is not available, any other fatty or waxy ingredient will do, such as tallow and the like which are generally used for making candles. This would be a last resort, because beeswax is much better.

Now form a figure, giving it the shape you want the elementary to have, such as a human form. With a large nail or other pointed object, sink a wide opening while the doll is still warm and soft. Begin with the head and move down along the spine to the feet, producing a large hollow inside the figure. Now fill this space up to the opening with a fluid condenser, and stop the opening while the figure is still soft to prevent the condenser from leaking out. Another way is to pour the condenser into the figure after it has cooled down and hardened, stopping the opening with liquid wax or with a candle. As to the treatment of magic condensers, I shall enlarge on this subject in a special chapter. If the magician intends to create the elementary for his own purposes only, he has to stop the opening of the figure with

a cotton wool plug containing a few drops of his own organic prima material. This is the Alpha and Omega; therefore take a few drops of your own blood or sperm. In our case, one or the other would be sufficient, but if both “mumiae” of the first class were connected, it would be still more effective. Supposing a female magician is concerned, a drop of her own blood serves the same purpose. The cotton wool plug prepared in this manner has to be put first into the hollow of the figure, pouring the fluid condenser over it, only then, not before, and finally stopping the opening. According to the magic rules, a figure like this is the most ideal form to create an elementary. The size of the figure does not mater at all, although it is evident that the bigger the doll, the more fertile will be your creative imagination. But a figure approximately 4 inches will do for a skilled magician.

In case an elementary has to be created and a doll to be shaped for another person, the own prima materia is not to be mixed with the fluid condenser, otherwise serious damage will be done to the magician. The respective person in consequence of the mental, astral and material connection would obtain the opportunity to influence the magician directly or indirectly to good as well as bad effect. For example, a figure prepared with the mumia and put into cold water will cause shivering fits in the body of the magician who created it, and the other way around, if the doll were exposed to great heat, a high fever would result. A great number of possibilities are still granted by the mago-sympathetic bond, but I will not quote them so as not to seduce the scholar to do any bad things.

The forementioned doll can, of course, be loaded with only one element, and an elementary can be created in the way described in the previous method, but I am going to particularize practice of the second method as well.

Take your wax figure in the left hand and rub it gently with your right hand, as if you wanted to animate it with your vital power. Blow your breath on it as if you wanted to resuscitate the lifeless figure. Give your developing elementary the name you have destined to it and speak this name several times into the figure. Religiously inclined magicians even baptize the figure in a way similar to the christening of a newborn child, and give the name to the figure while performing this ceremony. This of course is a matter of opinion of any magician and not absolutely necessary. In any case, ascertain for yourself in this experiment that in this figure you possess a perfect body appropriate to your elementary. After your doll has got its name, fill your whole body with the earth element and project it through your hands or the solar plexus outwards and fill the figure with this element, beginning from the feet up to the neighborhood of the genitals. The earth element has to be accumulated dynamically in these parts when filling the figure. Now concentrate all the specific properties of the earth such as gravity and the like into it with the firm will and conviction that the earth element with all its properties will remain in the figure and work there constantly. Proceed in the same manner with the water element, which you project into the doll’s abdominal region. After that transfer the air element into the chest region, and the fire element into the head.

As soon as you have projected all the four elements into the figure, you may be sure to have created the astral body of your elementary, which has adopted the doll’s shape but, in conformity with your desire, could also emanate from the doll whenever you like to, accepting the size you prefer. The astral body of your elementary will always remain connected by an invisible bond to the material frame, in our case the doll, and the life as well as the existence of the elementary depend on the physical doll, and are bound to reassume the size of the doll after the task is accomplished, reentering and reuniting into the doll’s shape immediately. Up to this stage, you may repeat the experiment several times and reinforce its efficiency by deep meditation on the act of proceeding.

Provided that you have produced the astral body of your elementary in the manner described here, you may turn to form the mental body of the elementary as follows:

With the help of your imagination, produce in the doll the mental body, which you think is made from the finest etheric matter, and see how it surrounds and wraps the entire form of the doll. Concentrate into the head of the doll all the properties of the soul and the mind which you want your elementary to own, and deepen these qualities by meditation. Provided you are not interested in any special desires, you may concentrate on the four specific properties of the mind: will, intellect, feeling and consciousness, and deepen them by meditating on them. If you are sure that the figure has been sufficiently loaded and enabled to produce the intended effect, let us deal with the awakening of life in your elementary.

Accumulate in your right hand such an amount of light from the universe that the hand is shining fiery hot like a sun. Take the figure in your left hand and hold your radiant right hand some inches above it: Exhale your warm breath to the doll's navel region, and speak the name of the elementary aloud into it. When doing so, imagine that the light from your right hand is entering into the puppet. Right at the first blowing of breath into it, imagine that the doll's heart is beginning to beat and the blood to circulate. Your imagination must be so intense that you can feel the life in the puppet quite distinctly, as it were physically. A the seventh exhalation the light in your right hand will have completely disappeared, having passed into the doll; the astral form of your doll is throbbing and alive. At the eight breathing into it, think that the astral body of your figure is accepting your breath and beginning to breathe regularly. At the ninth blowing of your breath into it, call your elementary by its name and at the same time, shout aloud and ecstatically, "Live, do live, be alive!" The last "be alive" must be exclaimed enthusiastically and convincingly in the unshakable faith that the desired elementary has been created. Be positively sure that, according to the analogous laws of nature, a perfect being has actually been brought into the world.

Having arrived at this point, one can either go on or wrap the figure in a piece of silk for further use. Silk is known to be the best magic insulating material. The figure is to be kept in a favorable spot, inaccessible to anyone else; no foreigner must ever come in touch with the figure. Any further work is already a matter of imagination.

Provided you with to advance, put the figure in front of you, imagine the astral body together with the mental body emanating from the puppet. You have to imagine your elementary very much like a tiny, complete human being. It is entirely up to you to see in your elementary a male or a female being, depending on the kind of task it is expected to fulfill. The same is true for the clothing for it; your fantasy may decide. According to the task ahead, you may link the elementary by imagination to a self-selected ritual. Impress on your elementary right from the beginning the command that it should adopt the size you choose for it. You can have your elementary shrink to a dwarf or grow to a giant. It depends absolutely on your will and your liking whether you want to give the elementary an attractive or less beautiful form. The purpose on which you decide also plays a part here. As every astral and mental body is independent of time and space, matter being no obstacle for it, it is necessary for you to communicate this property to your elementary by imagination right from the beginning. It is therefore advisable for every magician, when operating with an elementary, to link important occurrences to a self-chosen ritual, because this wished-for occurrence will become a routine matter, the ritual connected to the respective occurrence producing the necessary power and effect and liberating the magician from using his will or imagination. When working with the elementary for a longer period, the elementary may automatically be condensed to such a degree that it becomes visible even to an untrained physical eye. It is better, however, to

make the elementary work in an invisible manner, which has to be established by instructions to the elementary. At the beginning such an elementary first will fulfill mental, later astral, and eventually material tasks. All depends on the purpose to which the magician has created it. The purpose or the task is to be incorporated into the elementary at the moment of its creation. Afterwards it would be more difficult to impress new qualities on it. Hence, before creating an elementary, one ought to write a plan of action in which everything is carefully considered before starting the creation.

Never permit an elementary to out-maneuver you, though it may have developed to such a degree as to set free grand mental, astral or physical effects. After it has done its duty, always confine the elementary to its own body with the aid of your pre-established ritual; never allow it to pursue its own will. Always be aware of your own authority and magic power and always make sure that the life and death of the elementary are in your hands in the form of a wax figure representing the body of the elementary. The destruction of this figure or the flowing away of the fluid condenser will cause the elementary's death or its decomposition. As the wax figure must always be wrapped in silk, one may be certain the astral body will neither enter the figure nor slip out of it, because the silk will stop it. It is most important to know and remember this. When you separate the elementary from its body to send it away or order it to produce any effects, the figure must be unwrapped. If by any chance you have wrapped the figure in silk when the astral body happens to be outside of it, you might be killing the elementary, dissolving it instantly, in the same way as if you were touching a magician whose astral body is outside his physical body, killing him at the same moment because the linking thread between the astral body and the mortal frame has been torn by the touch. As you see, you will have to treat a created elementary n exactly the same way as if you were dealing with any human being.

The dissolution of an elementary must not take place suddenly, because the power set free has its origin in the magician himself and the sudden drawback could cause severe damage to the magician, especially if his elementary is capable of producing strong physical effects which even the magician would not be able to accomplish. In such a case, the disintegration has to be performed gradually. Therefore be on your guard beforehand against the elementary growing to such an extent as to outdo the magician's physical, astral and mental powers.

Hence I recommend the following two methods to disintegrate an elementary. As mentioned previously, the destruction must not happen suddenly, for example by burning the figure, without unloading it. One should always consider that, according to the method described here, it's a part of one's own Self, of the own Ego that has been projected into the elementary, and that any sudden destruction would result in a strong magical drawback. Should the magician not be sufficiently resistant or otherwise protected against such drawbacks, he would certainly suffer severe damage to his health, such as disfunctions of the heart, nervous breakdown, paralysis of different kinds, mental defects, and so forth. Therefore you are advised always to be careful where magic is concerned, and one must strictly observe the directions and instructions given here. Then you will never incur any danger with respect to your health or otherwise. Only a fool ignoring or disobeying the rules will injure himself or other people. A sensible, righteous person will do good deeds only for the benefit of mankind, thus achieving high grades in magic, because he will never affront the laws of nature and spirit.

In the case of an elementary, the process of decomposition is exactly the same as in the passing away of Man, unless the dissolving moment was fixed at the very moment of creation, thereby deciding on another process. Take the figure in your hand and imagine the usual breathing process of the astral body in it. You feel the beating of the heart and the

throbbing of the blood. Now load your right hand with akasa, which you imagine to be of a black-violet color. Project the akasa pointedly to the heart of the figure, suddenly like a streak of lightning. By doing so, you have killed your elementary. The heart stands still, the breathing has ceased. Withdraw the mental body from the figure, because through the streak of the akasa, the bond between the mental and the astral body has been torn. As soon as you imagine the mental body being outside the puppet, dissolve it with the help of your imagination into the universal light, like steam evaporating. After that, pass on to the decomposition of the astral body by having one element after another evaporate. Begin with the fire element in the head, then the air element in the chest, the water element in the abdomen, and finally the earth element in the feet. Now open the hollow of the puppet – break its head off – and catch the fluid condenser with a piece of blotting paper, which you then have to burn. The puppet itself could be used again to make a new elementary, when kneaded and molded, but it is more advisable to destroy it by burning or burying it in a lonely spot. This would be the normal way of decomposition.

Apart from that, I am going to describe another method that is generally used when an elementary has been condensed to such a degree that it accomplished physical tasks or else had become so strong that it refused to obey the magician's power, having got beyond his control. To protect yourself from any magical reaction or the cunning of the elementary, keep exactly within the following directions:

Prepare a very hot bath, as hot as you can endure, and get in. Hold the figure wrapped in silk in your left and. The right hand is loaded with akasa. Now shake off the silk wrapping with your left hand. The very moment you are holding the naked figure immediately above the water, direct the destructive beam of akasa to the heart of the figure. At the same time, dip the doll below the water and while doing so think that all the power, all abilities, the whole life is passing with the help of the water into your own body, soul and spirit. This process represents a very abrupt destruction of the created being, your elementary. Your body, soul and spirit are accepting the life in a tolerable manner. The rest of the power remains in the water and you are protected against any magic drawback or reaction. Now leave the bath and dry yourself, but leave the puppet in the water until it has cooled down. The silk in which it was wrapped might also have fallen into the water. Let the cold water drain off, but make sure that nobody else comes in touch with this water. If your eyes are clairvoyant and you notice that the figure is still emanating an aura, throw it once more into hot water and the fluid condenser will mix with the water. You may perform this experiment in any case even if you don't see the emanation. At least you will be sure that all life in the elementary is extinct. Burn or bury the remains of the doll together with the silk. With this last operation the elementary is dead and gone for you.

Before I terminate this chapter, I would like to give a few hints to the magician who has to work with elementaries. These hints are of paramount importance for the practitioner. Exactly as the hours of birth and death of man are already predestined by fate, decide on the duration of life of your elementary in the same way at the very act of creation; fix the exact dying hour which you have to keep to the very minute, even if you have determined your elementary to live for years. It is therefore recommended to write down everything beforehand so as not to forget anything. If your elementaries have been created and condensed to such a degree as to be able to talk like human beings, they will try to beseech or even threaten you not to destroy them. On no account descend to promises of any kind, nor yield to bluffs or threats. Sooner or later you would lose the control of the elementaries and that would be disastrous for you, indeed. Even if the elementaries had served you faithfully and you had become quite fond of them, it must be all the same to you to destroy them, indifferently and in cold blood, as soon

as their hour of death has struck. Start the act of decomposition without any pity just as if you were performing any kind of magic operation.

Just how important it is to fix the exact hour of death of an elementary, you may argue from the fact that, in case anything should happen to you and you die before the elementary's time has come, this latter would dissolve itself at the moment fixed by you. Though departed, however, you might perform your destroying work in the akasa sphere too, if you were yet interested in it. I am not going to describe here how anything like that could be managed, because it would be out of the scope of this book. Being however on the astral level, you would as a perfect magician understand that automatically. If in such a case the lifetime of an elementary were not limited to terms, if the hour of death had not been exactly fixed, the elementary would go on existing for hundreds of yeas after the producer's death and constantly be viable. In the meantime it would probably grow into a spook, a hobgoblin or vampire, and in akasa its creator the magician would be responsible for all the actions produced by the elementary.

Now the question will probably arise: how many of such or similar elementaries may be created by a magician? This problem is left entirely to him. He should decide how many he needs for his own purposes and how many he wants to create for other people. Some magicians have a throng of elementaries as their servants, faithfully fulfilling all the tasks they are ordered to do. Thus for example, the magician might have elementaries pointing out every danger to him in advance, others again will protect him. Or forward messages to him, etc. There is no need to quote all the possibilities, because all of them are individual and depend on the desires that the magician wants to be realized with the help of the elementaries. The speaking pictures, columns and statures in the temples of the ancient may certainly be interpreted as an outgrowth of elementaries' magic. The legend concerning the Golem, who is said to have been created by the wise Rabbi Low in Prague likewise goes back to the creation of elementaries. But in the case of Golem the creation has been produced with the rites of the Quabbalah. Anybody who knows of quabbalistic mysticism is informed about these facts. The synthesis remains the same as quoted in this method.

Method 3: Before I explain the practice of the third method, I would like to remark that very little is known about it, and it is used only by a few oriental adepts. If any magician should decide in favor or this third method, he has of course to consider everything I have written about the creation of elementaries up to now. First of all, he must think out a schedule and reflect very intensely and get a clear idea about the purpose of the elementary, and its task. Apart from that, he must have regard to the form that he intends to choose and whether he means to create a male or female or perhaps a hermaphrodite. Moreover, he has to determine the appropriate name instantly and make a note of it. Nor ought he forget to fix the duration of life of the elementary, timing the exact day and hour. Supposing the elementary is meant for his personal use only, he has to perform the loading through the projection of his own body. In case it is meant for somebody else, he has to execute the projection directly from the universe. Furthermore, he has to make sure about the manner in which he intends to call his elementary, whether by a ritual, a formula, or a gesture. He must know if he wishes to bind it to a puppet or any other object such as a talisman or a pentacle. He also has to decide on the place in which the elementary has to be kept in order not to be touched by strangers. Having considered all this carefully and written notes of it, he may begin with the practice. In this third method I will describe an elementary created with the fire element, which the magician may use for his own purposes.

Draw a circle on a piece of paper, in the middle of it two squares, one upon the other so that you get a regular octagon. This octagon indicates that we have to do with a symbol of the four

elements in their positive and negative results. The circle itself represents the all-comprehensive akasa-principle from which the four elements derived. Mark the center of the octagon by any sign you like that indicates the symbol of the elementary. The paper you use for the drawing has to be big enough to allow the created elementary to stand on the sign in the center of the octagon. Now engrave the same sign on a very tiny round object, best on copper, silver or gold disk, though any other kind of metal will do, in a diameter of 1/2 inch. If nothing else is available, a small piece of wood will do for our purpose also. It is however more profitable to do the engraving with a pointed object on a small metal disk, especially if the elementary is destined to have a long lifetime. Lamas in Tibet name the big drawing the great “kylichor” and the small engraving the little kylichor, which they sometimes have hidden in their clothing. The difference in Tibet is that the great kylichor is not drawn on paper but is built from stones, gathered and erected in a lonely spot where no human being will ever be admitted. The construction of a big kylichor has a diameter of 3-4 yards. For our purposes it is sufficient to draw the big kylichor on paper with red ink.

All these preparations being finished, let us begin with the real creation of the elementary. Sit down comfortably in your asana, spread the paper already prepared and put the small kylichor exactly into the center of the big kylichor. As soon as you take your hand of the small kylichor, call the name you chose for the elementary. The small kylichor now is serving as a starting point and as a stop for the projection of elements. Inhale the fire element by pore breathing and impregnate it with your desire, whether right away in your body, or animate it afterwards by imagination when it has been projected outside your body. In order to achieve a quicker success, both possibilities may be used without incident. Now project the fire element out of your body and accumulate it to such a degree that the entire contents are compressed to a very small spark of fire. Confine the spark to the surface of the small kylichor. Repeat this experiment at least seven times so that the accumulated spark grows larger with each repetition. After repeating it seven times the spark might have the size of a candle flame. If you get tired, you may transfer the flame with your sending-off and guarding method into the spot where you intend to keep the elementary. Now remove the small kylichor from the big one, guard it well, or carry it with you if you find it more profitable. Fold up the big kylichor and keep it well too, and the first task will be finished.
Next time, all you have to do is spread out the great kylichor in front of you, put the small one in its center, and call the being with the name given to it, and the flame will appear on the surface of your small kylichor. Repeat the projection with the fire element and let the small flame grow bigger and bigger with each accumulation until you have accumulated a flame that has the size and height of the wanted elementary. Transmute the flame into the desired shape by imagination, and your elementary will have been created. Moreover, you can still load it with the fire element for a longer time to obtain a greater intensity of the elementary. The more frequently you repeat this exercise, the greater will be the effectiveness of your elementary. The way of working with it is the same as described in the two previous methods, except that the loading always takes place I the great kylichor, and when calling the elementary, it will suffice to use your ritual or take the small kylichor in hand and give it the corresponding order. This method is very popular in Tibet and the elementaries there are called “yidams”. The destruction of a yidam is brought about by the decomposition process with the help of imagination according to the instructions mentioned in methods 1 and 2, provided that you have not decided on any other individual method of dissolution that you have decided upon. The use of such an elementary is of manifold that I am unable to quote all the possibilities here.

For example, there are yidams created for the treatment of sick people, others for transferring objects, bringing messages to scholars and friends, protecting the magician, and pointing out any dangers to him, influencing other people, and doing many other things of the sort

according to the creator's desire. It will always be advisable not to give too many orders to a yidam, and what is most profitable is to develop a single ability and one field of activity in such an elementary. One has to observe exactly the appointed duration of life as we described it in the previous methods. It is entirely up to you to create several yidams if you like to. It is also remarkable that a yidam can be produced with the other elements and even with all the four elements in the same manner, the process undergoing a slight change insofar as one does not begin with the fire element, but with that of the earth, followed by the water element, the air element, and finally the fire element. Herewith all has been said about the handling of the third method.

Method 4: Following this method, you may operate in the same way as described in method 3, with a big and a small kylichor, but with the exception that you imagine the complete shape of the elementary right at the beginning. The elementary created in this manner is instantly made ready and complete, its efficacy and power being increased by frequently repeating the projection of the elements. Although this method is somehow more difficult, an experienced magician possessed of a good imagination will manage it very easily as well. In the Orient, elementary yidams are created in this way, while pictures of demons and images of gods serve as patterns for their representation. All the other conditions such as duration, loading, naming, calling, preservation, sphere of activity, purpose and decomposition process are exactly the same as in the previous three methods.

2. Magical Animation of Pictures ~

The magical animation of pictures also belongs to the four methods concerning the creation of elementaries. In cults, the pictures, images of saints, statues and the like are very often told to emanate an exceedingly strong magic power producing miraculous effects on the bodies, spirits and souls of their worshippers. The blessed silence, calmness and the religious ambiance that meets visitors in churches and places of pilgrimage certainly is known to everybody, and there is no need to go into detail about it. All the healings in places of pilgrimage, that have even been substantiated in part scientifically but have not been completely explained, can be imputed to the animation of pictures and statues. The strange atmosphere surrounding these objects causes their emanation, which however was first created by the attention or adoration of thousands of admirers and believers. This kind of animation of images and statues of saints is positively unconscious. But from the magical standpoint, there also exists a conscious animation of pictures and the like, for which I will quote a very useful and practical instruction.

As mentioned at the beginning of this chapter, the conscious magical animation of pictures belongs to that kind of methods of creating elementaries where it does not mater at all whether an ordinary picture or image of a saint has been selected for the purpose of animation. The synthesis is and always remains the same; emanation and its purpose only undergo change. The main thing to know is not to animate portraits of persons who are still alive. As the result of the sympathetic connection through their bodies, souls and minds, one could eventually do severe damage to the person in question by creating images linked to an invisible, secret bond of sympathy with the original. No should portraits be animated that could produce sexual appetites or improper motives, for example women in the nude and so on. In these cases the magician would incur the danger of thereby producing an elementary that might become a vampire, an incubus or a succubus for himself. Never create elementaries interested in invoking sexual sensations or feelings. These precautionary measures should be observed by anybody who is engaged in the animation of portraits that I will describe in the following practice

If you select an oil painting in order to animate it, you don't directly have to use a fluid condenser, although it would contribute to intensifying the quick creation of an elementary. Cut a piece of blotting paper or cardboard to the size of the painting in the frame, moisten it with a fluid condenser and let the paper dry. As soon as this little expedient has been prepared, open the rear part of the painting and put the paper directly upon the backside of the painting. It does not matter whether the painting has been done on canvas or any other material. Now put a piece of standard paper or cardboard over it and fix it with nails or adhesive tape. To prevent any dust from entering it. The painting thus has been prepared for animation. You can hand it on the wall or leave it standing on the table in front of you.

Now form the mental body with the help of your imagination so that it has to correspond exactly to the form and size of the selected painting. In case you have a painting in front of you that represents only part of the figure in question, you have got to make up the missing part in your mind. If the picture in question happens to be smaller than normal size, for example a small snapshot, you will have to consider this mater as well during your work. The rest of the process is the same as quoted in the second method concerning the creation of elementaries where a wax figure is used. Provided you transferred the imagination of the mental body into the painting, now transfer the respective properties of the spirit such as will, intellect, feeling and consciousness into it with your imagination. After that, imagine the covering of the mental body. In this covering you have to concentrate on the faculties, the sphere of activity and so forth, in short, all that seems desirable to you. If the elementary in question was selected for the use of other people, you must not project the elements through your body, but you have to take the elements directly from the universe. But if the portrait is destined to serve your own purposes, you had better perform the projection of the elements through your own body. This has to be done with one single element, but you may as well transfer all four elements and even the akasa principle into the portrait. If you are working with all four elements, you have to operate the projection exactly as if you were creating a complete human being. As soon as you have projected the elements into your astral body and given a certain density to the portrait, call it into being. This kind of calling into being is the same as described in method 2 with respect to the wax-loam figure. The kind of decomposition also can be the same, provided you have not prepared an individual method more suitable for you. The magician will do well not to leave the elementary in the picture after frequent repetitions, but to keep it possibly in the wall behind the portrait. When the magician has animated his painting, he may allow it to emanate from the portrait and utilize it for his purpose in the manner previously described. But if he left the elementary in the portrait, it could be condensed to such a degree that it might be spotted by persons who are not initiated. Therefore beware of boasting of things like that; better to keep the practice strictly secret in order not to get ill-reputed as a black magician or a sorcerer.

Statues, busts, etc. might be animated in the same manner, but in this case it would be necessary to manage the condenser somehow into the interior of the bust, or, if that is not possible, to spread it over the exterior of the bust and let it dry.

In the light of some examples I have now disclosed a very important chapter of practical magic on account of which every magician can work out many other methods. I found it opportune to quote these four methods only, the application of which will certainly be clear to everybody. It has to be said in advance that any scholar who has not been working scrupulously through all the previous Steps will never succeed in creating a correct elementary, perfect in every direction. With this note I am terminating Step VII of this manual.

Summary of Exercises of Step VII

I. Magic Mental Training:

1. Analysis of the spirit with respect to the practice.

II. Magic Psychic Training:

1. Development of the astral senses with the help of elements and fluid condensers.
a. clairvoyance
b. clairaudience
c. clairfeeling

III. Magic Physical Training:

1. Creation of elementaries with the help of four different methods
2. Magic animation of pictures.

End of Step VII.

Step VIII

Magic Mental Training (VIII)

In Step VIII I am going to deal with a chapter that is of great importance in magic. I mean the problem of leaving the body, or the separation of the mental and later on the astral body from the material one. Every magician who has been working conscientiously in the magic art must own this faculty, because it offers him the opportunity of leaving his physical body any time he likes in order to bridge the greatest distances, to visit strange continents, in short, to transfer himself to any place where he wishes to be. This apparently complicated faculty is very simple for a skilled magician. In the same way as a pigeon leaves the dovecote, the magician can as easily leave his physical body to betake himself anywhere else, where he will see, hear and feel everything. This faculty does not serve the magician to satisfy his own curiosity or to perceive more distinctly what is happening on the spot in question, but it mainly destined to contribute to the well-being of other people. There is no material hindrance for him, neither time nor space exists for his spirit, and he can rush around the whole world in a single moment if he likes to.

Severing the mental body from the material body also enables him to move about freely not only on our planet, but he can transfer himself with his mental body into other spheres as well, which depends on his maturity. Thus he will learn to know the whole universe, and in case of need, also to be active in some other spheres up to a certain degree. It ought to be the pride of every magician to get acquainted with the whole universe, that is the macrocosm, this being the proper purpose of the mental or spiritual wandering. A good deal could be said theoretically about this faculty and everything else connected with it, but as this work is to be a textbook for practitioners, let us not waste any time with the description of experiences and occurrences, such as every magician will collect himself for the benefit of his own conviction. For this reason we shall give our attention immediately to the practical part, for the development of the mental wandering, which is in fact a transference of the consciousness, consequently of the spirit.

It would be well for the scholar to pass at first through some preliminary exercises to get a sort of preparatory training. A very important preliminary exercise for the mental wandering is as follows: Sit down in your conventional asana in front of a mirror in which you can see yourself entirely. If you have a big mirror, you need not have a great distance between your body and the mirror, but with a small mirror the distance must be so great that the mirror reflects your entire figure. Regard your reflected image for a few moments, then close your eyes and imagine mentally your reflection in the mirror. Provided you have been able to imprint your features very distinctly on your imaginative faculty, you may continue. If you did not accomplish any result, you have to repeat the experiment until you have managed mentally to retain each detail of your reflected image. A particular attention has to be given to the head and the facial expression. As soon as you have been able to imaginarily grasp your reflected image in all the shades of the original, then transfer your consciousness into your reflected image in such a manner that you feel personified or embodied in it. This transference of the consciousness serves the purpose to teach you how to observe your body from the side of your reflected image. If you notice any success, try to observe those objects that are visible in the mirror, but always from the side of your reflected image. This exercise will be very difficult for you at the beginning, therefore you had better resort to your imaginative faculty, impressing all the objects that happen to be near you very scrupulously in your mind. In the course of time you will certainly manage to notice everything after transplanting yourself into your reflected image, as distinctly as if you did watch it with your physical eyes. When this faculty too has become a habit, you are fit for the actual mental wandering. The scholar may seriously be warned not to risk this experiment before having practiced thoroughly every single previous exercise, because the detachment or severing of the consciousness from the physical body might cause severe mental disturbances in frail people. For this reason the warning is absolutely understandable, and only those scholars who can assert that they are mastering the exercises of all the previous Steps may approach not only this exercise but all the others still ahead without any fear of damaging their health or their spirit.

For the exercise of the actual mental wandering, the material mirror is not required, and you work as follows: Take up you normal position and concentrate on your spirit. While you are doing so, think that it is your spirit that is seeing, hearing and perceiving everything and, absolutely free from time and space, is able to move around as if still connected with the physical body. This operation has to be performed before every mental wandering. The deeper the penetration of your meditation, the stronger your sensory experience and the certainty that your spirit is unrestrained and able to step out of your body according to your will, all the better and quicker will be your progress and success in mental wandering. Provided you have the sensation of inner liberty and self-determination, following this meditation, which will require only a few moments, then imagine yourself stepping out of your body just as from a shell and standing beside it. You must understand how to transplant your consciousness into your spirit in such a manner that you can feel yourself standing physically beside your body, just as if you were slipping out of a robe. This performance has to take place in exactly the same way with the help of your imagination. After all, you have been exercising long enough in the imagination of the spirit I the shape and size of your body in front of your reflected image.

Now try to look at your body sitting in its customary position as if it did not belong to you at all. Then try often to practice this consciousness of self-determination and standing aside, the point being to focus your attention on the body. Seek to see with your eyes every single detail on your body, such as the expression of the face with your eyes closed, the calm, regular breathing, the clothing, the seat on which your body is resting, and so on. At the beginning

everything is based of course on your imaginative faculty, as mentioned before. Later on there will be no need of any imagination at all. As soon as you are positively sure of consciously standing beside and watching your body, your next task will be to examine your nearest environs. Your imagination will be a good help for you here as well. After having finished your exercise always return into your body, just as if you were slipping on your garment, wake up, and at once check if everything you imagined corresponds to the facts. You should attain to such a skill of imagination that your imaginary mind does perceive all the objects in the room as distinctly and truly as if you were looking at these objects with your physical eyes. Provided you can book a success after a long spell of exercising, you may go a step ahead.

Now transfer yourself beside your body, and do not remain on one spot but try, similar to a child, to walk around in the room, and do it in manner as if you were relying on your physical body. Your own weightlessness and the sensation of timelessness and spacelessness may tempt you eventually to move about with unusually long strides, unaccustomed to your normal body, an occurrence that you ought to avoid in the beginning in order to allow a manifest separation of the mental body. What matters is that you regard yourself as being earthbound. Much later, after a long time of practice, you can make use of the rules of the mental sphere. Providing the striding up and down in the exercise room has been successful, go through the door as if you were inside your physical body, and try to leave the room, step by step. At first it will be sufficient to go to the hall or the next room, where your repeat the imagination of the objects there, and as soon as you have returned to the physical body, identify these objects with the reality. Provided you are quite sure about being able to move about in your mental body and also to perceive everything in the same way as with your physical body, you are ready to continue. Practice makes perfect, and the whole secret of mental wandering lies in continuous exercising. It cannot be emphasized often enough how very important all these exercises are, because they represent the preliminary step to the astral separation from the body, known as the so-called ecstasy, during which not only the spirit but also the soul together with the spirit separate from the body. I will treat this problem in detail in Step IX under the heading “Magic Psychic Training”.

Once you are able to move about with the spiritual mental body in the same way as with the physical body in your own house or flat, you may undertake short walks outside of it too. At first it will be quite sufficient to visit the house of a neighbor or to look up friends and acquaintances who live in the vicinity and whom you know very well. Provided you have obtained certain experiences after some of these exercises, other impressions are to be won too, not only those of objects. The consciousness is being skilled in the course of these exercises to such an extent that it will be capable of receiving sense-impression such as hearing, seeing, and feeling in the mental body in exactly the same way as if one were actually present with one’s physical body. Any result like this can, of course, only be achieved by persistent exercises during the training of mental wandering. Go on visiting friends just to see what they are occupied with at this moment. For example, you see people doing everyday work. At first you can do this with the help of imagination. In order to make sure whether the imagination coincides with the real facts, all you need to do is to imagine that the person is doing something quite contrary. If you can manage this imagination just as easily, in contradiction to your perception, you may then be sure that neither one or the other is true, that it is still a matter of imagination. At first you will only sense that the imagination responds factually to the reality, because your senses have already been withdrawn in a great measure from your body. Later on there is no more reason for apprehensions, because you are wining complete certainty about this problem, and consequently you will be able to differentiate correctly whether the things being seen, heard or felt wile in the mental body are real facts or imagination. After a long time of exercises, this faculty will become quite

familiar to the magician, and wherever he transfers his mental body, he will perceive only what is true and coincides absolutely with the circumstances.

Provided you have made good progress insofar as you can walk greater distances without feeling tired, exactly like in normal walking, only then have you matured to such a degree as to occupy yourself with the laws of timelessness and spacelessness, and not before. In the manner just described, separate from your material body and think that you are of longer bound to time or space. While I the mental body, meditate on your being with it everywhere you want to be at this moment. You will achieve this firm conviction by frequent deep meditation while being in the mental body. If you wish to be anywhere with your mental body, it will be sufficient for you to suppose you have already arrived there, and your wish will be granted instantly. In the case of greater distances, you will obtain a satisfying skill only after a long period of patient exercises and frequent transferences. Of course, you ought to visit places that are known to you for a second time. Only when you are finally convinced of being able to perceive everything with your senses, no matter where your mental body happens to be, at whatever distance, at any time of the day, then you are allowed to visit places absolutely unknown to you. The sense perceptions accepted on the very spot will leave no room for doubt that all you have seen, heard or felt there was not fully up to the facts. You must exercise for a long time and with great patience before you get used to such unfamiliar impressions. For this particular reason, while in your mental body you will do well to visit tropical countries, large cities, to go everywhere and see all that your heart desires. You will achieve a wonderful success after numerous exercises.

The purpose of mental wandering is not only to perceive everything on earth that is actually happening at the moment, but to be really active there too. For example, you are not only able to see an illness wit your mental eyes, but you also have the chance to treat sick people with your mental body, right on the spot, or of performing other favorable influences. All the success and work you learned to accomplish with the help of an elementary now can be managed by your own mental body on the mental plane.

If you are at home at last in the entire physical world with the help of your mental wandering, and if this world has nothing new to offer you, try to visit other spheres in your mental body, contacting the beings there and acquiring a knowledge of things of which the average human being hasn’t the faintest idea. The elevation to any other sphere is now very simple and you have to do nothing else but concentrate on the sphere that you would like to visit with your mental body; you will feel, as it were, whirled round and lifted up vertically through a funnel. The transition from our material world to another sphere happens as fast as if you were flying around the world in a single moment. I had better say no more about this problem just now, because the magician must make his own experience as far as this part of mental wandering is concerned.

At the beginning in mental wandering the magician probably will feel an invincible drowsiness that he must fight off with all his strength. This kind of drowsiness is explained as the result of the separation of the mental body, i.e., the vital bond between the mental and astral body is loosened, which consequently causes a transference of the consciousness, from which follows drowsiness. As soon as the sending-off of the mental body has become a mater of routine by constant exercises, the drowsiness gradually will vanish.

The mastery of this kind of wandering, described here, is an indispensable preparation to send off the astral body. The detailed description of this practice will follow in the next Step, under the heading of “Magic Psychic Training”.

Magic Psychic Training (VIII)

1. The Great Moment of Now ~

He who has arrived at this point in his development has to consider the plastical kind of thinking very carefully. The concentration power promoted by many years of experiments is producing very impressive pictures in the akasa by plastical thinking, pictures that are animated to a high extent and therefore seek to be realized. Hence one should always foster pure and noble thoughts and endeavor to transmute passions into good qualities. By now the magician's should be ennobled to such a degree that he is no longer capable of evil thoughts or of wishing anything bad to other people. A magician has got to be kind, obliging and willing to help at any time, to assist by word and deed, to act generously, considerately and discretely. He must be free from ambition, superciliousness and avoid any boasting. All such passions would be reflected in the akasa and, the akasa principle being analogous to harmony, akasa itself would certainly put the greatest obstacles in the magician's way to stop his further development, if not make it quite impossible. Any further rising in a case like that would be quite out of question. Just remember Bulwer's novel Zanoni, in which the guardian of the threshold, nothing else but akasa, sees that the highest mysteries do not come overnight to unworthy people. Akasa will derange a person mentally, arouse doubts of all kinds, or hold him prisoner by vicissitudes and reverses of fortune in order to protect the mysteries in every possible way. These mysteries will always remain hidden from incompetent persons, though hundreds of books should be published about them.

A true magician does not know any hatred against religions or sects, since he knows that every religion does have a fixed system that is intended to lead to God, and that is why he respects them.

It is a well known fact that every religion has made mistakes, but he does not condemn it because every dogma is serving the spiritual maturity of its followers. In the due course of his development the magician goes through that stage of maturity where he can see with his mental eyes through every idea, every action and deed, no matter whether present, past or future, and it is quite obvious that he might feel tempted to judge and condemn his fellow men. But by doing so he would act against the divine laws and create a disharmony. A magician like that will not be ripe enough and understand the experience, so that akasa will dim his faculty of clairvoyance, and Maya will deceive him. He must realize that the good and the bad are entitled to exist and that each has to fulfill a task. A magician is allowed to reprove or to reproach a person with his faults and weak points only if he is requested to do so, and he should obey such an entreaty with delicacy and discretion. The genuine magician takes life such as it is; he enjoys the good things and learns something from the bad ones, but he will never hang his head. He is aware of his own weaknesses and tries to overcome them. But he ignores any thoughts of repentance, since they are negative thoughts that are to be avoided. It is sufficient to recognize his own faults and never to relapse into them again.

For this reason it would be fundamentally wrong to muse on the past and to feel sorry that fate served you with this or that disagreeable thing. Only weaklings complain all the time, expecting to be commiserated. A true magician knows very well that impressions of the past may be animated by recalling them to the mid, thus producing new motives for putting new obstacles in the way. That is why the magician lives, if possible, exclusively in the present, looking back only if the need arises. He will limit any plans concerning his future to the most urgent and keep away from fantasy and daydreaming. Now will he waste the abilities acquired in hard work or give the subconscious any chance to handicap him. A magician works

purposefully on his development without neglecting his material duties, which he fulfills just as scrupulously as the task of his psychic progress. Consequently he will always look himself straight in the eye. He is supposed to be modest and discreet as far as his development is concerned. Since the akasa principle ignores time and space, acting permanently in the present time, for the concept of time depends on our senses, the magician is advised to adapt himself as much as possible to akasa. He must acknowledge the great moment of NOW as representative, thinking and acting according to it.

The faculty of concentration with respect to the elements depends on the magic equilibrium and is the best standard to check which of the astral body's elements have yet to be brought under control. For example, if the fire element can still get hold of the magician's astral faculties, he will not succeed very well in plastical visionary imagination exercises. In the case of the air element, the acoustic exercises probably will become more difficult for him; as for the water element, difficulties will arise from the concentration on the feeling, and in the case of the earth element, the control of the consciousness will be impaired. Mental wandering or trance where a transference of consciousness is required will become rather difficult indeed, and in such a case it would be necessary for him to follow intensively those concentration exercises that affect and influence the respective element. Finally the magician has to permanently perform and deepen the concentration exercises. A sure sign of magical balance will always be to manage equally all kinds of concentration: visionary, acoustic, tactile and conscious ones. Having arrived at this stage, the magician is supposed to keep any imagination in his mind for at least 15 minutes without the slightest disturbance, no matter which of the elements is concerned. He ought to manage all sorts of concentrations equally well without feeling one or the other of them is more in his line. If this is the case, it is a sure sign that the equilibrium of the elements in body, soul and spirit has not yet been established perfectly. Then the learner has to seek to redress the magic balance by assiduous training. If he does not do so, all the shortcomings will delay his further spiritual work.

Now follows the psychic magic training. In particular we are concerned here with the OR and OB of the Quabbalists and the control of the electric and the magnetic fluid.

2. The Electric and Magnetic Fluids ~

According to the information given in the theoretical part, there are two kinds of fluids originating in the four elements, namely the electric and the magnetic fluid. The electric fluid comes from the fire principle, the magnetic one from the water principle. The air principle is the mediating element between the two. The earth element is bipolar, hence containing both fluids, and it is electromagnetic, electric in the center and magnetic on the periphery. According to the aforesaid laws, these two fluids are working in all spheres, physical, astral and mental. These fluids are the cause of everything that exists. Next let us deal with the knowledge and control of these two fluids, because managing these fluids will enable he magician to achieve everything in all spheres, no matter whether the mental, astral or material sphere is concerned. The effect of nay of these fluids, however, depends on the magician's maturity, whether he is strong enough and able to for the cause in the respective sphere. There are two fundamental methods in order to work with both fluids, the inductive and the deductive method. The magician will learn how to use both methods in this Step. Let us discuss the electrical fluid first.

3. Control of the Electric Fluid –Inductive Method ~

This exercise can be performed sitting down or standing up, just as it is more convenient for the individual. Take up your usual asana, close your eyes, and think of your body as being

hollow; furthermore, imagine that you are in the center of a fiery ball that includes the whole universe. You have got to imagine the fire element red hot and bright, similar to the sun. You will feel the warmth on the periphery of your own body automatically in this imagination, because you already learned about this sensation in the chapter referring to projection. Doing this exercise you should perceive the expansion of the fire element within your body. You have to imagine that the universal fire element presses the light into your hollow body when expanding. The more intense and fiery you imagine the universal fire ball, the more light is pressed into your body through the pores of the skin from all directions, your whole body being loaded with light. You must perceive the pressure of the light inside your body, feeling it like a balloon swollen with light. The pressure of the light is supposed to go from the outside to the inside. At this moment you will experience the sensation of an unusual fullness, as if you were ready to burst. Go on breathing calmly while performing this exercise, because in this dynamic accumulation of light you will be tempted to hold your breath, which you must avoid doing.

As soon as you have produced so strong an accumulation of light, viz., a light-dynamide, that your body is bursting, you will feel at the same moment that your whole body, mainly your fingertips, has been loaded with a strong electric current. Impress this perception very firmly on your mind, because this is actually the electric fluid I am talking about. If you accomplished this accumulation, allow the universal fire to fade away slowly with the help of the imagination until it has gone out completely. At the same time you have to imagine that the accumulated light is diminishing too, the power of expansion gradually becoming weaker and weaker, until everything inside and outside yourself has turned pale and finally extinct.

Hereby the first exercise of the inductive method concerning the electric fluid is at an end. When after several practices you have achieved a certain skill in producing the electric fluid without difficulty, you may begin to perform a desire impregnation on the electric fluid. All you have to do is imagine that the light accumulated inside you, or better to say, the electric fluid contained in the light, reinforces and increases you active powers in the spirit, soul and body. In this manner you can arouse all the active faculties, qualities, etc., that are imputed to the fire element and the air element in yourself. You have the possibility, for example, to increase your will power, your faith, and your control of the element to a supernatural degree. It is indeed quite impossible to describe with mere words the range of power and strength achieved in this way, and you will be convinced of it best by your own experiences.

In the previous steps I have always pointed out how very important it is to ennoble the soul, to be free of passions and to try to reach the magic equilibrium. If an unrighteous and passionate person who has not yet reached the full magic balance wished to perform these exercises, he would only increase his passions by activating them. He would hardly be able to control his passions, which could become fateful for him. Everybody will see that these warnings are not mere words or a simple moral lecture. A well-balanced personality, however, has nothing to fear. On the contrary, e will have every opportunity to ascend and be fortunate enough to realize his highest ideals.

4. Control of the Magnetic Fluid – Inductive Method ~

The performance with this fluid is exactly the same. Sit in your asana imagining that you are hollow but able to take in the magnetic fluid. Now close your eyes and imagine the whole universe being filled with water and yourself in the center of it. You will automatically perceive the wetness and coolness on the periphery of your body, but do not give your full attention to this fact; imagine how your body, like a dry sponge, is sucking in the magnetic power from the universal water element. This imagination exercise must be increased until

you feel a dynamide in yourself, similar to a fully inflated tire, and you are quite certain that a higher accumulation is impossible. As soon s you have reached the peak of magnetic power accumulation, allow the imagination to melt away gradually, and the magnetic power accumulated inside you to dissolve into infinity. If you are able to discriminate the difference between the electric and the magnetic fluid by mans of frequent exercises, you will have the opportunity, just as with the electric fluid, to strengthen those faculties in yourself that dwell in the water and the earth elements, such as mediumistic faculties, clairfeeling, psychometry, thought reading, medial writing, and others.

5. Control of the Electric Fluid – Deductive Method ~

You cannot work with this method before being able to manage both the previous methods. The deductive method is similar to the inductive one, but in just the opposite sequence. Accumulate the fire element drawn from the universe into your body through pulmonary or pore breathing or both of them, and eventually by sheer imagination too, in the same manner you learned with respect to the inhaling of elements and their accumulation. While storing the fire element, give less attention to the warmth, which will be perceived automatically. The accumulated element will produce an enormous expansion causing a strong irradiation of the electric fluid in the body to the outside, which will be perceived by the skin just as if you had undergone treatment with a high frequency electric machine. The irradiation of the electric fluid will become stronger and stronger, more pervasive and more subtle by frequent repetitions. By increasing the accumulation of the element, it can even be condensed to such a degree that it can be seen and felt by people who are not trained at all. You can increase this force so far that you can make a neon lamp light up. These exercises naturally are not meant for such or similar purposes, and experiments like these are to serve your own conviction only. Apart from that, this power is for high, noble purposes. As soon as you have reached the peak accumulation of an element, viz. the highest degree of radiation, let the fire element together with the electric fluid dissolve into the universe, rid the body of the elements, and the exercise is ended.

6. Control of the Magnetic Fluid – Deductive Method ~

The process concerning the control of the magnetic fluid is similar to the deductive method of handling the electric fluid, described in the foregoing exercise, with the difference that instead of the fire, the water element will play its part. Accumulate the water element dynamically in your body, which you imagine to be hollow. You may breath through the lungs or the pores or both together, or let imagination play its role. Although you will perceive the wetness and coolness during this accumulation, focus your attention on the skin of the body. In the beginning and as a result of an extremely strong dynamization, the sensation of this fluid will produce a sort of paralyzing effect until you get accustomed to it. If you manage to increase the accumulation to the peak, gradually dissolve the water element together with the magnetic fluid into the universe by means of the imagination. This is the end of this exercise.

You ought to master all four methods so well as to be able to perform each method in a few moments with your imagination, and to produce the magnetic or electric fluid inductively. You will accomplish this by frequent and indefatigable training. Be very attentive, because controlling these two fluids is very important, since everything will be within your reach with the help of these two universal powers, no matter in which sphere the magician wishes to exercise his influence. In the beginning these exercises have to be performed with the eyes closed, later on with open eyes, without any regard for the situation one happens to be in. It is important to know that in all four methods the magician will be inclined to strain the

muscles or hold the breath, which ought to be avoided. These exercises must be performed in a calm and unconcerned way and should not be noticed by anyone.

The magician will find out now that the inductive method serves to direct a power from the universe to the inside, viz., into his body, soul and spirit, whereas the deductive method is destined to send off a fluid from the inside to the outside. If the magician has gained experience in the four methods, he can extend the exercise as follows: while following the inductive method, increase the electric fluid to the highest point and allow the external fire element to dissolve into nothingness, he can hold the electric fluid with its tension power and the respective fire element inside his body. When he has kept this fluid for a long time, then he may allow it to flow gradually back into the universe. The magician can operate in the same manner with the magnetic fluid. Do not advance before both the methods quoted here have been mastered very well.

The methods of controlling the electric and magnetic fluids described here are a kind of preliminary exercises, and as soon as they have become familiar, you may pass on to the capital method concerning the mastery of the electromagnetic fluid, which I will describe in the following chapter.

Consider the following analogies: head and chest correspond to the electric fluid, abdomen and thighs and feet to the magnetic fluid. Now the magician's task will be to load the feet and abdomen up to the pit of the stomach with the magnetic fluid, and the head, neck and chest with the electric fluid in the manner previously described. He must be able to load both these fluids dynamically, one after the other in the two regions of his body to such a degree that he gets the sensation as if he were about to burst. After a prolonged period of exercises, he will be able to retain both fluids. Having arrived at this point, he presses the electric fluid into the right breast with the help of his imagination, forming a hollow around the heart region, but he does not load the left breast at all. This done, he withdraws the accumulated magnetic fluid from the lower region of his body and stores it via the left breast in the left hand. The left hand now is magnetic and possesses an astringent cooling radiation. Proceed in the same way with the right hand by accumulating the electric fluid from the upper region via the right breast into the hand, which thereby becomes electric. One can feel the expansive hot electric energy in the whole hand, but mostly in the fingertips. Provided that there is no personal use for both powers, one dissolves them, letting them fly free from the hands into the universe.

By managing these exercises perfectly, one has become master of the electromagnetic fluid, viz., master of two universal powers with the help of which one can achieve practically anything. Blessed will be the magician's electric and magnetic hands, which will be of potential value and may become a real blessing for mankind!

Magic Physical Training (VIII)

Provide the magician be perfect in all the stages of the magic training of the body, he will not require any special education in this line. I will therefore limit myself to giving some instructions and hints that may become useful in the following chapters. Subsequently there follows an influencing method through the elements, which the magician can use for his own self-influencing or to influence other people.

Especially worthy of mention are the following four systems which may be practiced successfully in self-influencing as well as in influencing other people. According to the

elements, these methods are as follows:

1. Fire – through combustion
2. Air – through evaporation
3. Water – through mixture
4. Earth – through decomposition.

It would be possible to quote hundreds of varieties and opportunities of producing such an influence through the elements, and big book could be written about this problem. I will restrict myself to one example for each element. Every magician can enrich his own practical experiments and elaborate new practices by himself.

These four methods exert an influence on the most subtle astral matrix of the material world, inducing the elements to exert their influence wherever the magician allows them to work indirectly. Supposing that the point is to influence a human being, the material elements will act analogously on the connecting link between the astral and the material body. A magician mastering the elements perfectly on ever plane does not require any of these methods; he will reach his purpose by a direct influence just as fast and surely. But now and again even the highest magician will make sue of the lower powers for the simple reason that the highest powers as well as the lowest serve and obey him. On the other hand, as the result of an insufficient spiritual maturity, some magicians like to utilize these means practices in order to satisfy their desires, because these powers blindly execute the will of the person who masters them. One will probably ask, what are these lower powers for, and how can such methods be made helpful? Two examples may serve to answer this question.

Supposing a scholar who is not yet quite closely acquainted with magic is asking a higher brother for help, because in spite of all his efforts he is not able to fight a passion, a harmful habit, a heredity or such like by himself, or he would at least lose too much time before overcoming and equalizing this passion. The higher brother has the possibility to influence the element corresponding to the passion according to the respective method and can, in this manner, reduce the negative form of the influencing element with the result that the scholar can fight against it without great effort, or do away with the influence of the element altogether.

The second example: Suppose the magician is about to treat a long-lasting chronic disease with the help of the elements. A couple of direct treatments would not be sufficient to fight the sickness, and frequent repetition takes too much time. In cases like these the magician can use the Powers as helping factors. Hundreds of similar cases exist where the elements of this category will be of great benefit to the magician. He may use all the powers he knows about. A magician must be a person of absolute moral integrity, and his mind and his motives must be noble if he will follow the motto: Unit the pure all things are pure. Working with the four elements, the magician has three fields of activity corresponding to:

1. the immediate effect;
2. the timed effect which is limited to a certain time;
3. the permanent effect, which fades as time goes on and finally ceases altogether if the operation is not renewed.

1. The Influence Through the Fire Element (Combustion) ~

Arrange for a piece of flannel or blotting paper about 4 by 4 inches. In an emergency, a piece of ordinary paper will do as well. Moisten it with any liquid condenser and allow it to dry.

Now put the paper in front of you and with the help of the imagination through the material elements, concentrate into it the point you would like to get realized. Do not forget to time the effect, i.e., whether you wish for an instant, a limited or a permanent effect. As soon as the paper has been loaded with your desire, burn it in an open fire or in the flame of a candle. During the combustion, concentrate once more on the fact that the power is released by burning the paper or flannel, inducing the grosser elements to bring about the result you desire. The ashes that remain are worthless from the magic point of view, and you may dispose of them like ordinary ashes. When performing this experiment you can arrange the effect so that it will occur the very moment that the person for whom the operation is performed eats or drinks something warm, enters a warm room, or somehow comes in contact with heat. This offers the opportunity to project the fire element into paper, to load it with a desire, and to hand it over to the universal fire element or the akasa principle in order to release the effect. There are still many other ways that might be followed, but this example will suffice to give the magician a useful hint in this direction.

2. The Influence Through the Air Element (Evaporation) ~

Pour an inch of water into a small metal bowl, then add a few drops of a fluid condenser that corresponds to air element. If such a condenser is not available, you may use the universal fluid condenser. Now operate in exactly the same manner as mentioned in the instructions given for the previous element by concentrating you wish on the liquid. Having done so, put the basin on a flame – an electric hotplate must not be used – and let the desire-loaded liquid evaporate. While doing so you have to concentrate on the steam, wishing the desire to be absorbed by the air element, whereby the most subtle air principle is induced to realize your desire. Concentrate until the last drop of water has evaporated, and the experiment will come to an end. Together with the desire-impregnation, you also can combine the order that the person who is to be influenced should, with every single breath, inhale the air principle whereby the desire is beginning to be realized. This happens to be only one example, and every magician may establish similar versions of the influence operating through the air element.

3. The Influence Through the Water Element (Mixture) ~

Take a new beaker, glass dish or vase and go to running water (a spring or rive). Try not to be watched while you are performing this experiment. Fill the container with water and pour into it a few drops of the fluid condenser responsive to the water element. In an emergency, take a universal fluid condenser. Now perform the wish-impregnation, proceeding in exactly the same manner as with the previous element. As soon as the water is prepared as described and satisfactorily loaded, throw the impregnated water ecstatically into the river and give the respective order, which will be fulfilled promptly by the most subtle particles of the water element. If the person who is to be influenced comes in contact with the water element in one way or another, for example by washing, drinking, rain, etc., the water element immediately will become active and release the effect that has been required. This example ought to be sufficient, and based on it the magician can compose several individual methods that will be just as effective as this one.

4. Influence Through the Earth Element (Decomposition) ~

When working with this element, it can be done in two different ways:

1. Exactly in the same way as in the previous experiment, by taking some water from a river or rainwater (tap water should not be used) to which one adds some of the fluid condenser

corresponding to the earth element. One can use a universal condenser too. It is also possible to work with the fluid condenser alone without diluting it with water, by throwing the impregnated liquid together with the solid concentration into the earth instead of into the water. The reason is that the earth is sucking in the liquid, and thus the earth element produces the required effect. Do not use dirt from a road where other people are walking, but rather the solitude of a spot in the garden or a field. If you have none of these possibilities in a city, then a flowerpot with some new potting soil will do as well.

2. Take an apple, a pear, or better yet a potato, and make a hole in it with a knife. Pour a bit of fluid condenser corresponding to the earth element, or a universal condenser, into the hole. Now load the potato with the desire-impregnation. Afterwards bury the potato in the ground. Each manipulation requires the concentrated meditation that the earth element will produce the effect you wish to obtain.

To this series also belong the sympathetic and the mummial magic, the so-called transplantation. In this case, one does not work with fluid condensers but with mummies; these are constituent parts of the body such as hair, nails, perspiration, urine, etc. I am not going to describe this lower kind of magic in detail, because every magician can compose these practices by himself if he wishes to follow them.

These two examples should be sufficient to illustrate the influence of the earth element. Following these instructions, the magician can work out various methods and his intuition will inspire him to do the right thing. As one can see in the light of these examples, the magician's trained willpower remains the decisive factor that is moving the universal elements to produce the desired effect with the help of the imagination. He can repeat the operations optionally until the success has been achieved. The magician can undertake these experiments for himself for the sake of self-influencing. There is another kind of self-influencing where the beings of the elements, the so-called salamanders, fairies, mermaids and gobbling execute the required effect with the help of the elements. I will publish the way of summoning forth these beings, making them visible and useful to the magician in my second work, The Practice of Magical Evocation.

5. The Fluid Condensers ~

Any object can be influenced by any fluid, regardless of being loaded electrically, magnetically, with elements or akasa, through the aid of imagination and the will. But according to the laws of analogy and by experience, it has been found out that not each object and not each kind of liquid is suitable to retain an accumulated power for a long time or to accumulate it at all. Similar to the fact that electricity, magnetism and heat have good and bad conductors, the higher powers offer the same bipolar aspect. Good conductors own an enormous accumulative capacity because the powers concentrated in them are stored up and can be held back at will. In the hermetic science such accumulators are called "fluid condensers". There are three principal groups of them: 1, solid fluid condensers; 2, liquid fluid condensers; 3, aeriform fluid condensers.

To the principal group of solid fluid condensers belong, first of all, resins and metals. As for the metals, gold occupies the highest rank. Tiniest jots, even atomic particles of gold grants an enormous amount of condensation power to any liquid. For this reason, gold is added in smallest portions to any fluid condenser. But more about this subject will follow later on.

The second group comprehends lacquers, oils, tinctures and extracts composed from resins that have been produced by certain plants. Just as gold occupies the first rank among the solid

substances, being analogous to the sun, viz., corresponding to the power and the light of the sun, so among the fluid substances the human blood and seed – the sperm – play the part of gold. Sometimes they can replace the gold completely, because tiny particle of blood or sperm dropped into a liquid will grant an excellent accumulative power to it.

To the third group are attributed all kinds of fumigations, flavors, smelling waters, and evaporations about which I will not talk in detail because they are less important for the magic practice. Apart from that, I will treat only of the most valuable fluid condensers that are required for the practice. Should I have to quote all these various kinds here, their production and the possibilities of using them, and all the precious and semi-precious stones too, which doubtless may be excellent condensers this brief summary alone would grow into a voluminous book.

There are two kinds of fluid condenser preparations. In the first line there is the simple type made form one material or one plant being most useful for any purpose. The second kind consists of compound fluid condensers that are prepared from several materials or plants owning extremely strong accumulative properties. Since a small quantity of gold has to be added to any fluid condenser whatever, the magician's attention was directed to gold first. He can get it as soluble gold chloride. One gram of gold chloride diluted I 20 grams of distilled water produces a wonderful gold tincture. 5-10 drops of this tincture are sufficient for 100 grams of a fluid condenser. Those people who are experienced in laboratory work can produce a gold tincture by electrolysis. Homeopathic medicines such as aurum chloratum and aurum muriaticum are gold chloride. Aurum metallicum is colloidal gold produced by electrolysis.

Supposing that you have no opportunity to obtain gold tincture, you can produce it yourself in the manner of the ancient alchemists. Take a piece of the best quality gold (at least 14 carats). Prepare some distilled water equal to ten times the weight of the gold. Heat the piece of gold in an open flame until it is red hot, then throw it into the water. Take care that the tool or wire you are using to hold the gold does not touch the water. The best thing is a wire hook from which you throw the gold into the water. Take care not to be splashed by the hissing water. Now let the water and the gold cool down and repeat this procedure 7-10 times. Add more water, since some of it will boil off each time you cool the gold. Each time, tiny particles of gold – colloids – are liberated, and thus the water will become saturated with gold.

The ancient alchemists called this sort of saturated water or any other herb essence, chilled with red hot gold, the "quintessence of gold in the hot way", and they used it as an admixture to other alchemistic preparations. But we want to use it for our fluid condensers. The gold-saturated water is to be filtered and preserved. One usually pours 5-10 drops of this gold tincture into approximately 3 ounces of fluid condenser. The piece of gold used for this preparation has to be cleaned for further use.

6. Preparation of the Simple Fluid Condenser ~

Take a handful of chamomile flowers, put them in a pot, cover them with water, and boil for about 20 minutes. Let cool with the lid on the pot, then strain the decoction. Boil the filtered decoction to about 50 milliliters. Let cool and mix it with an equal volume of alcohol (for better preservation). Add 10 drops of gold tincture. If you wish to use the condenser for your own purposes, you may add a drop of your blood or sperm, if possible both together. Filter again and keep it in a cool dark place, ready to use. Any fluid condenser prepared in this manner does not lose its efficacy even after several years. The condenser must be shaken each time you use it, and the bottle must be kept corked. In the same way you can prepare several

universal condensers from Chinese tea, lily blossoms (white are best), poplar leaves, alruance roots or mandrake, arnica Montana, or acacia flowers. Any simple fluid condenser prepared from one plant is sufficient for normal use such as influencing through the elements or developing the astral senses by means of fluid condensers.

7. The Compound Universal Fluid Condenser ~

To achieve extremely strong accumulations of power or perform tasks that are destined to produce not only a mental or astral influence but also a material one as well, for example creating elementaries, animation of paintings and other materialization phenomena, we use the compound fluid condenser consisting of the following herb extracts:

Archangelica officinalis (angelica), salvia officinalis (sage), line-tree flowers, cucumber skin, melon seed, acacia blossoms or leaves, chamomile flowers, lily flowers, leaves or roots, cinnamon flowers or bark, leaves of urtica dioica (nettle), leaves of mentha piperita (peppermint), poplar leaves, leaves or flowers of viola odorata (sweet violet), osier leaves or bark, green or dry tobacco.

Three kinds of preparation are important to know. The first and most simple is to put equal parts of the listed plants into a big pot, cover them with water, and boil gently for about 30 minutes. Afterwards cool, filter and gently boil the filtrate to a thick concentrate. Now add the same volume of alcohol and add a few drops of gold tincture, and sperm and blood if you wish. Shake it well and filter into a dark bottle; cork it and store in a dark, cool place.

The second kind of preparation is as follows: put the herbs in equal parts into a glass bottle, add pure alcohol until they are covered, and allow to them extract for about 28 days in a warm place. Filter it and add gold tincture, and your own mumiae of blood and sperm. Then pour it into bottles and keep them for your personal use.

One of the best methods of preparation is to treat each herb or plant separately, whether in aqueous or (better) alcohol extract. After the separate extracts have been prepared, ix them together, add gold tincture and guard it.

One operates in the same way with the other four special fluid condensers destined to influence by the elements. The necessary plants are:

For the fire element: Onion, garlic, pepper, mustard seed or powder. This fluid condenser must not come in contact with the body, especially the eyes, because of their sensitivity.

For the air element: Hazel nut, leaves or bark, juniper berries, rose blossoms or leaves, cherry bark or leaves.

For the water element: Oats or straw, rapeseed, eventually turnip, sugar beet, peony blossoms or leaves, cherry leaves or bark.

For the earth element: Parsley roots, leaves or seed, caraway seed, plantago leaves, carnation flower, or balm-mint.

From the point of view of a layman the recipes quoted here will appear as a dreadful pell-mell, and from the pharmacological point of view one might describe them as pure nonsense. Bu the matter in question here is not the pharmacologic but the magic effect. The eyes of the expert practitioners who know the secret significance of plants, which are so very

mysterious, will detect the correct connection by intensive meditation. One could compose hundreds of recipes on the base of analogies, but this outline ought to meet the requirements of the magician. All the recipes given here originate in practice and have produced fine results. Before I finish with the problem of fluid condensers, I will throw some light on another alchemistic theme that is linked to it, the Life-Elixirs.

8. Life Elixirs ~

The so-called genuine alchemistic “life-elixirs” are nothing else but marvelously composed fluid condensers that have been produced in analogy to the elements and the three levels of human existence. They have been magically loaded in accordance to them. Essences are used for the mental sphere, tinctures for the astral sphere, and salts and extracts for the material sphere, all of them loaded in the corresponding ways. Elixirs produced in conformity with them consequently influence not only the material body of man but his astral and mental bodies as well. Such an elixir is therefore not only a good remedy but an excellent and dynamic regenerative too.

Therefore, the elixirs of sincere alchemists are nothing else but exquisite fluid condensers.

9. Preparation of a Solid Fluid Condenser ~

Since in the next step I am going to describe the genuine mirror magic, the practical handling of the magic mirror, I shall teach the magician how to construct a magic mirror by himself. To manage this, he needs a sold fluid condenser that consists of seven metals. These are:

Lead ~ 1 part
Tin ~ “
Iron ~ “
Gold ~ “
Copper ~ “
Brass ~ “
Silver ~ “
Aloe Resin ~ “
Animal Charcoal ~ 3 parts
Mineral Coal ~ 3 parts

The different parts are by volume, not weight. All ingredients must be pulverized. The metals can be filed. Put all the ingredients together and mix well to obtain a real solid fluid condenser.

The Electrum Magicum of the old alchemists is a superb fluid condenser composed of:

30 grams of gold
30 grams of silver
15 grams of copper
6 grams of tine
5 grams of lead
3 grams of iron
15 grams of mercury

As one can see, it contains all the planetary metals, and from this alloy magic mirrors, bells and similar object have been made. The solid fluid condensers I have recommended are very

good, reliable, and have proved useful many times.

10. Preparation of Magic Mirrors ~

Two kinds of magic mirrors exist: the concave mirror and the flat mirror. Normal mirrors are suitable for both kinds, which must be spread with silver-amalgam or black lacquer, or covered with a liquid or a solid fluid condenser. For our magic purpose the ones mentioned before are of special value, and I will describe the production of these mirrors on the basis of some examples.

1. For the magic mirrors produced in the simplest way, with the help of a condenser, the surface of any mirror or of a glass bowl will be suitable. It must only be spread with a liquid or a solid fluid condenser.

2. Cut a circular disk from a pasteboard 8-20 inches in diameter, the size depending on how big you want the mirror to be. Now cut the same disk from a piece of blotting or filter paper, moisten or spread it evenly several times with a painting brush or a swab of cotton wool until it is saturated with the fluid condenser and let it dry. Glue the blotting paper onto the pasteboard disk, wait until dry, and the mirror is ready to use. Everybody will certainly be able to construct a mirror like this. Supposing somebody does not like the circular form, he may choose an oval or angular shape. You can put the mirror into a frame if you like. The fluid condenser that is required here can be the simple one, but the compound condenser is more recommended.

3. The procedure of the third method is exactly the same, but here you have to cover the surface of the impregnated blotting paper with a very thin layer of colorless lacquer and strew the entire surface with the pulverized solid fluid condenser. You can use a fine sieve. A mirror that is ready for use immediately after drying is the best because it contains both of the fluid condensers and is therefore especially useful for practice.

4. The preparation of a parabolic or concave mirror is not complicated. Procure a curved glass such as is used for large clocks. An evaporation bowl will serve the purpose too. Spread the outside several times with black lacquer that contains acetone; it dries very fast. If you want the mirror for optical clairvoyance, it will be sufficient to put it in a black wooden frame and the mirror is ready. But if you want to cover it with a fluid condenser you have to paint the inside with a thin layer of colorless lacquer and spread the solid fluid condenser on top of it and let it dry.

5. If you would like to produce a magic concave glass mirror and you cannot obtain the concave glass, take instead carved wood or a piece of pasteboard that is easy to work with after moistening it, or use plaster. The plaster must be mixed with a liquid fluid condenser to render the mass pliant. Now form the mirror and allow it to dry slowly so that no cracks appear. If they do, smear them over and let the shape dry again. Polish the completed shape of the mirror with fine sandpaper to remove rough spots, and spread the surface of the mirror with colorless lacquer, sprinkle the condenser through a sieve on top of the varnish, and let it dry. You can cover the edge and back with black lacquer. The mirror is now completed.

As a matter of fact, such a homemade mirror happens to be more effective magically than the one made from glass because it contains two very efficacious fluid condensers, the solid and the liquid one. The only disadvantage is that such a mirror is heavy and breaks easily.

If there is anything left of the fluid condenser after the preparation of the magic mirror, preserve it because it might come in handy for other purposes, such as producing a magic rod that you can make from an elder branch, 12-20 inches in length. Drill a thin hole in its entire length and fill it with the solid condenser. Seal the rod with a cork and load it magically for different operations such as acts of volition, transference to other beings, exorcisms, etc. I will write about these problems in detail in my second volume, The Practice of Magical Evocation".

Summary of Exercises of Step VIII

I. Magic Mental Training:

1. Preparation for mental wandering
2. Practice of mental wandering
a. in the room
b. short distances
c. visits to friends, relatives, etc.

II. Magic Psychic Training:

1. The great NOW
2. No clinging to the past
3. Concentration disturbances as a compass of the magic equilibrium
4. The astral body and the light
5. Mastering of the electric and magnetic fluids

III. Magic Physical Training:

1. Magic influence through the elements
2. Fluid condensers:
a. simple condensers
b. compound condensers
c. fluid condensers for magic mirrors
d. preparation of a magic mirror with the help of fluid condensers

End of Step VIII

Step IX

Magic Mental Training (IX)

In the chapter referring to the magic psychic training (Step VII), I have already clearly dealt with the problem of clairvoyance. In this step I want to examine it closely once more. The various instructions that have been published to date for the attainment of this faculty did not bring about the desired success in anyone. Even people who are especially gifted in the mediumistic line have only attained a partial success that is getting lost sooner or later. But people like these are very often struck by different diseases such as weakness of the eyes, nervous disturbances, etc. The main reason for such ailments can be found in the fact that the clairvoyance has not been produced as a result of the mental or astral development, but has

been conjured up by force and therefore is one-sided and morbid. Following any of those incompetent instructions leads without exception to an unnatural, morbid neutralization of an element that will result in an over-sensitivity of one of the sense organs. Consequently it is not impossible that in this manner perceptions from the astral and mental worlds may take place, but all these effects depend on the spiritual intelligence of the exercising person, on the maturity, and on the karma too. The neutralization of an element can be divided into four main groups:

1. Neutralization of the Fire Principle: To this group belong all experiments of clairvoyance that have been performed by fixation, such as crystal gazing, staring at one point, a shining surface, black ink, mirrors, etc.

2. Neutralization of the Air Principle: In this group are all those experiments of clairvoyance that are performed with the help of fumigation and by inhaling of narcotic vapors, gases, etc.

3. Neutralization of the Water Principle: Here the neutralization is brought about by experiments made with narcotics and alkaloids such as opium, hashish, soma, and peyote, which are introduced into the bloodstream in the course of the digestive process.

4. Neutralization of the Earth Principle: Answering the same purpose are all the practices that cause any kind of dissociation or split-off consciousness, for example dancing, swaying, rotating the head, etc. To this group also belong all the unwanted and morbid visions of the insane and all the pathological cases that occur as a result of shock, fury and exhaustion.

A great deal could be said about the variety of such exercises and their dangers and disadvantages. But this short description will be sufficient for the sincere magician. It is quite obvious that the neutralization of any element principle results not only in severe damage to the health, but it delays the spiritual development too, mainly incases where such and similar experiments have been practiced for a long time and have become a habit. Based on these four principal groups, the skeptic has the opportunity to convince himself of the experience of higher powers, but if he can neither master himself nor the elements, he will quite easily succumb to the temptations of lower forces. And once giving in to them, one will find it very hard indeed to ascend again!

Only a well-trained practicant with a firm will who is mastering the elements and has developed the astral senses in the exercises of the various steps can afford himself a temporary neutralization or elimination of any element principle without jeapardy to his body, spirit and soul. The true magician will restore his elemental balance with the help of his exercises. His results in the practice of clairvoyance are satisfying because he does not try out experiments but works deliberately with the faculties he has achieved, which are the concomitances of his spiritual and psychic development.

1. Practice of Clairvoyance with Magic Mirrors ~

There are two kinds of magic mirrors:

1. The optic mirrors made from flat or concave glass and covered on one side with silver amalgam or black lacquer. As for the concave mirror, the outside is lacquered and the concave inside part will be shiny. Crystal balls also belong to the magic mirrors, and so do the flat or concave metal mirrors, the surface of which has been provided with a colored or black liquid. The surface of a pool also can serve as an optic mirror.

To the second kind of magic mirror belong those that have been fitted out with the fluid condensers I have described previously.

First of all, the magician has got to know that it is not the mere mirror granting the success, but the astral and mental faculties developed by the preceding exercises. Consequently the magician will regard any magic mirrors as an appliance, an expedient, or a sort of tool. This does not mean that he would not be able to work without a mirror, but because of the manifold opportunities that a magic mirror may offer, the magician likes to make use of this help.

He who has worked step by step through this practical course, however, will never just sit in front of a magic mirror and tire his visual nerves. He will operate in quite a different way that is magically correct. Before I describe some of these practices in detail, I will quote some examples where a magic mirror may be very helpful:

1. When working with the imagination, where optic nerves are required.
2. When loading up with powers, fluids of every kind.
3. As a transit gate to all desired planes.
4. As a help to induce a communication with living and deceased persons.
5. As a help to get contact with powers, beings, etc.
6. As equipment for radiotherapy and room impregnation.
7. To influence the own or other people's personality.
8. As a magic transmitter and receiver.
9. As a help to prevent dangerous and undesirable influences.
10. As an implement for the projection of all the desired powers, pictures, paintings, etc.
11. As a television set.
12. As a help to investigate the present, past and future.

All the possibilities cannot be quoted, considering that the magic mirror represents a sort of universal help. Based on these 12 examples, the intuitive magician now is able to invent other new practices.

Sit in the asana before your magic mirror at a distance of 1-2 yards. The lighting does not play any important part at all. Now start on imagination exercises by imagining objects on the surface of the mirror, one after another, which you are supposed to see with your eyes open as distinctly as if they were really there. Considering the fact that you have become a master of imagination in the meantime, this preliminary exercise will not be difficult for you. Hold on to the imagination of the object for some minutes, and dissolve it afterwards with the help of the imagination. Supposing that you still have difficulties with the imagination of objects, first try imagination exercises with colors before proceeding to objects. As I mentioned before, the optic imagination faculty is analogous to the fire element, and magicians who master this element perfectly will have the best success with the magic mirror too. After the imagination of objects, you may turn to exercises with different animals, thereafter with human beings; first try to imagine features of friends, later of strange people and races. Now extend your imagination work over the whole body. As soon as you are able to imagine a human being, whether known or unknown, male or female on the surface of the mirror, continue with the imagination of houses, areas, places, etc., until you have achieved a wonderful skill here too. Only now are you prepared magically to execute the correct mirror magic.

This preliminary exercise is very important because the mental, astral and material eyes must get accustomed, with the help of these imaginative exercises, to perceive the size and the clearness of the impressions. Otherwise one will perceive distorted pictures only. Performing this preliminary exercise, one must never tolerate any pictures to appear in the mirror spontaneously, which could easily occur in the case of persons with spiritualistic talents. Therefore one must firmly refuse all pictures that appear unwanted on the surface of the mirror, however beautiful and fantastic they might be, because anything unwanted that one does see belongs to the realm of hallucinations, reflections of the mind from the subconscious that like to appear to deceive the magician and prevent him from his work. Performing this preliminary exercise, one will notice that the imaginative work becomes much easier, the bigger the mirror happens to be.

2. The Loading of the Magic Mirror ~

The next task of the magician will be to become familiar with the loading of mirrors. He must be able to bind the desired power to the surface of any mirror with the help of imagination, drawing it whether out of himself or directly from the universe, to accumulate this power and to dissolve it again by imagination into the primary source. The following loadings are to be made:

1. with all four elements, one after the other.
2. with akasa
3. with the light
4. with the electric fluid
5.with the magnetic fluid.

As soon as the magician has gained a certain skill in loading the mirror, he is fit for further mirror experiments, for which I will quote some examples concerning the various methods.

3. The Magic Mirror as a Transit Gate to all Planes ~

When performing this experiment, take care that you are not disturbed by your surroundings. Sit comfortably in front of your mirror and load its surface with the akasa, which you suck into your body by lung and pore breathing. The loading of the mirror with the personal akasa can take place whether by your hands or directly via the solar plexus. Now forget all about your body and think of yourself as a spirit, able to adopt any shape and size. Now imagine your body becoming so small that it is able to go right through the mirror. Doing this with the help of the imagination, you will then be on the astral plane. Stay there deliberately for some time, and have a good look around without losing your consciousness or falling asleep. Having done so, return via the mirror and connect yourself again in complete darkness on the astral plane. After frequent repetition you will perceive light. A strange feeling of freedom, timelessness and spacelessness will overcome you. Now you happen to be on the astral plane, which is usually called the other world or the Beyond. After frequent exercises you will meet with deceased people and other beings, and if you wish to see one of the departed, you will be connected with this person instantly. After a few visits on that astral level you will know all about the laws valid there, and you will see the place that shall be yours once you have left your physical body. The fear of death will be abolished hereby once and forever.

Supposing that you concentrate yourself from the astral plane onto a higher plane, you will very soon perceive finer vibrations: a sensation of extreme lightness, sort of being etherized will overcome you, and you will be able to get in touch with beings of these higher spheres.

You will partake of cognitions, perceptions and experiences that none of the mortals could ever give you. You will always return to your own body with spiritual vibrations of a higher kind, which cannot be described in mere words. Which of the sphere you will be able to visit depends entirely on the mastering of the elements and on your spiritual and astral purity, the ennobling of your character. There are no restrictions as far as the acquirement of higher knowledge is concerned. Having collected you experiences there, you may come in contact with high Light-entitites, too, in exactly the same manner, but in this case the mirror is not to be loaded with akasa, but with concentrated light, similar to a sun. No doubt that with the aid of the mirror method you will be able to visit lower spheres too, for example that of the elements and the beings there. In this case, you have to load the mirror with the respective element of the plane you wish to visit. Passing through the mirror, the form of the respective plane has to be adopted equally. If you wish to visit the kingdom of the goblins, not only the mirror must be loaded with the earth element, but your own spirit has to be imaginatively transformed in the shape of a gnome and to be filled entirely with the earth element. The same thing comes to pass with the spirits of the air, the so-called fairies, the spirits of the water or mermaids and the spirits of the fire, the salamanders. Here as well, the experiences you will accomplish are so abundant and marvelous that books could be written about these problems. How the spirits of the different elements can be summoned to come down to our earth, and the way they can be made useful to do certain tasks, I will describe in my second volume, entitled The Practice of Magical Evocation.

4. The Magic Mirror Representing a Link Between Living & Deceased Persons ~

Supposing you wish to use the mirror to communicate with a friend or somebody else, or to give orders to a person to write to you or come to see you, proceed as follows:

Load the surface of the mirror with akasa, meditating on the fact that everywhere between yourself, the mirror and your friend there is akasa, that neither time nor space exists anymore. Hold onto this sensation in deep meditation, and at the same time wish to see your friend in the mirror. A few moments later you will see the person you wish to see like in a panoramic picture, and notice what the person is engaged with at the moment, and the nearest surroundings too. At the same time, you will experience the sensation of standing next top the person. If the surroundings are familiar to you, you will be able to convince yourself of the truth of what you saw in the mirror with the help of mental wandering. Provided the magician has been trained correctly, his astral senses duly schooled, his experiences with the magic mirror will correspond to the real facts as he may state with the help of spirit-wandering. Otherwise, you have to repeat the experiment frequently until you are quite sure that the things you see are in accordance with the real facts, which can be corroborated without any doubt by personal scrutiny.

If for instance you notice that the person you wish to see is asleep, then with the help of the imagination draw the spirit, that is the mental body into your mirror and condense it through your will to such a degree that the person really seems to stand in front of you. If you managed to accomplish this, give the order you have been thinking about to the person. Doing this, you have to observe the mood of the present imperative, just as you did when performing self-suggestion, because it is possible that the subconscious of the other person will start to oppose. But not one truly wise magician will degrade himself to give any orders for the sake of an evil purpose. The akasa principle would take severe revenge on him.

Furthermore, it is possible to make an astral contact with another magician of the same degree of development with the help of the magic mirror, and everything the practicant is talking about in the mirror will be perceived by his colleague, even at the remotest distance,

sometimes so loudly as to be heard quite distinctly by a sensitive person in the neighborhood, although all is spoken from a great distance.

Deceased persons can be called up to appear in the mirror in the same manner. In this case, one has to concentrate on the akasa and to imagine the person, or one has to think intensely that he or she may appear. If one wants to call a person one did not know, one has to concentrate on a certain clue dating from the time when the person was alive; one calls the name into the akasa and waits in deep meditation for the appearance of the deceased being. In a very short time the being will show up in the mirror and the magician can express his desires. At the beginning, the communication with the deceased person will take place in a sort of thinking aloud, but later on one can really make conversation if one wants to. One has the opportunity as well to make the deceased person step out of the mirror and condense the appearance with the help of the earth element so that the person becomes visible even to the eye of any person who is absolutely untrained. It is entirely up to every individual how much he wishes to specialize in this work. Various other beings can be called up and condensed too, but the details about this problem will be found in my work The Practice of Magical Evocation, because certain rules of conduct have to be considered here.

5. The Magic Mirror to Contact Powers, Entities, &c ~

I will describe this method too in my second book, The Practice of Magical Evocation. At this point, let me remark only for the sake of curiosity as follows: Supposing the magician loads his mirror with akasa, imaginatively drawing his sign on the surface with the element analogous to the entity, his character and his symbol, he is able to come in close contact with this respective being of he pronounces the name of the entity according to the universal laws [of Quabbalah]. The contact will enable the magician to achieve anything according to the original properties of the being. The same thing can be said about all the other beings and powers.

6. The Magic Mirror to Influence the Self or Other People ~

Any magic mirror can serve as an excellent help for self-influence, but the best result will be obtained with a mirror equipped with a fluid condenser. There are so many different opportunities of employing it that it is quite impossible to register all of them. Here I can quote only a few practical examples.

Draw so much light from the universal ocean of light that you can feel yourself red-hot like a sun. Impregnate this light with the concentration on a desire, wishing for instance that the light and its radiation might bestow intuition, inspiration or any other desirable faculty on you or make you realize a certain truth. Now let the light flow through your hands onto the surface of the mirror and accumulate there until all of the light has passed from your body into the mirror. Form the light into a brilliant white ball emitting extremely intense rays. Repeat this loading several times at short intervals until you are quite sure that the mirror has been so intensely loaded that the rays are penetrating right through your body, spirit and soul, releasing the influence you have been wishing for. Now with the help of your willpower and imagination, combined with a firm conviction, bind this light to the surface of the mirror for so long a time as you need it, and then dissolve it again. You have to be so firmly convinced of the effect and the influence of the light that not a shade of doubt will arise in you. It is just this unshakable and firm conviction that gives this enormous dynamic power to the radiance of the light, coming very near to a physical effect. Some years ago, I myself loaded a magic hollow glass mirror in this manner so strongly that it burst into hundreds of chips, and I had to procure a mirror made from oak for my task.

Sit in front of the mirror and meditate about the truth you wish to recognize or about the problems you want to solve. After finishing the mediation, interpose the akasa principle or induce a trance in yourself and you will soon accomplish your task. In any case, you will get a pleasant surprise by working in this manner, and later on you can hardly do without this practice when performing your meditations. If you keep the mirror loaded, you have to protect it from other people looking at it. The best thing to do is wrap it in silk, because silk is well known to be a splendid insulator. You can also direct the rays fro your mirror onto your bed, allowing them to work all night long influencing your subconscious to achieve the desired purpose while you sleep. Your self-suggestion will reinforce the effect and produce a quicker success. It is quite obvious that you will not only arouse cognitions and faculties in this manner, bringing them to a higher level of development, but your soul and your spirit likewise will be influenced in the desired respect. If you do not need the influence of the mirror any longer or a different task requires a different loading, such as the irradiation of akasa or of one of the elements, or electric or magnetic fluids may be wanted, then you have to suppress the first loading in the reversed order with the help of imagination to dissolve the light, sending it back into the universe. You can exert an influence on other people with rays, but in this case the desired loading has to be led to the mirror directly out of the universe with the imagination. So it is possible to accomplish all kinds of experiments such as hypnosis, magnetic sleep, mediumistic conditions, a fact that the magician wil find quite natural. He will therefore arrange his practice accordingly.

7. The Magic Mirror for Room Impregnation & Treatment of Sick People ~

A similar procedure is followed in the impregnation of rooms with the help of the magic mirror. Load your mirror with the fluid corresponding to your wish such as light, biomagnetism, akasa, etc., feeding its accumulation directly from the universe so strongly with the imagination that the radiance is spreading over the entire room already while performing this accumulation. In this manner you can, if necessary, irradiate the room in which you are living for days, even for months in order to obtain success, health, inspiration, peace, etc. You will also be able to reinforce the loading if necessary by condensing the dynamides by means of frequent repetition. It is a matter of course that all kinds of diseases also can be healed in this manner, provided that the mirror has been loaded in the correct way. You can also seat a sick person in front of the mirror and he or she will feel well again after a few minutes, according to the power accumulated I the mirror.

8. The Magic Mirror as a Transmitter & Receiver ~

The mirror can be used fabulously for this purpose as well; you can perform experiments of animating pictures and transferring sounds. Similarly to the transmitter and receiver of a radio, our mirror also can be used in this line. I will quote two practices briefly that the magician can execute without any effort at all, provided that he has followed me to this point step by step. The first practice refers to the reciprocal animation of thoughts or pictures between two equally skilled magicians. The distance does not play any part at all; 10 or 1000 miles do not matter. The possibility of communication varies in that it can take place by means of thought, pictures, letters, words or senses. The practice always remains the same and all work is accomplished with the aid of the akasa principle. Following is the description of the mirror acting as transmitter, without the person who is to be influenced knowing anything about transmitting.

At the beginning it will be advantageous if the magician gets accustomed to a certain routine with his partner, who is supposed to be on the same level of development, or at least manages

to work with the akasa principle. Fix the exact transmitting and receiving times in accordance with your partner. Both can take place at the same time. First of all is the practice of transmitting: The sending person has to load the mirror with akasa and to induce a state of trance with the help of the akasa principle. Then with the help of imagination he will eliminate the concept of time and space between himself and the receiver and thus have the feeling of standing next to his partner. Later on this sensation will occur quite automatically, as we know already from experience with previous experiments. Try at first to transmit simple shapes and patterns such as a triangle or a circle together with the desire that the partner on the other end will be able to see them in his mirror. The receiver has nothing to do but load his mirror with akasa before the transmission, to trance himself with the help of the akasa principle and to concentrate on the fact that he will distinctly see everything in the mirror that his partner is transmitting. Provided both partners are on the same level of training, the picture projected to the mirror by the transmitting partner will turn out visible to the receiving partner. As soon as the time for transmission and reception has run out, change over to become the receiver yourself, and repeat the experiment of telepathy in the reverse order. It is always a good point if the magician is versed with the transmission as well as the receiving practice. Nobody ought to be discouraged by failures at the beginning, but he should continue to exercise with tenacity; success will surely show up after several attempts. As soon as one is able to receive simple pictures, one may reinforce the exercise by selecting more complicated pictures, later on pictures of living persons, of places and landscapes, similarly to the manner in which you were handling the preliminary exercises concerning the mirror imagination. Providing you are quite familiar with this experiment, you may pass to transfer ideas without imagination, i.e., ideas that have been registered with the intellect only.

Supposing one has gained sufficient experience as a transmitter and a receiver, one may try to write short words into the mirror with the help of the imagination to be read in the receiver's mirror. Words may be followed by sentences, and finally one will be able to transfer written messages from one mirror to the other. Having attained the faculty of optical transference, you may proceed to the acoustic transference. Speak one or two rods into the mirror with the desire that the receiver might hear these words. Here likewise the receiver remains in a trance state waiting for the message to arrive. At first he will feel it very similar to a sort of thinking aloud, but from one exercise to the next he will hear it more distinctly, and finally as clearly as having a conversation over the phone. Later again it will be as if the words were spoken directly into the receiver's ears. As son as one has become familiar with the transmitting and receiving practices, short sentences can be transmitted and received, until one has become able to transmit and receive full messages and news by constant training. Many adepts in the Orient are using this method to send messages to each other. In the Orient this faculty is called "messages through the air". This is to be understood in a symbolic way, since it is in fact done with the akasa principle. Consequently it is quite obvious that various feelings also can be mediated between the transmitter and the receiver. This problem needs no further description

If the magician masters the faculty to transmit to and receive from an equally trained partner, he will also be able to intercept dialogues or pictures transferred between other practicants in the same way as happens in the case of broadcasting, a fact that is called radio-piracy in the magic terminology too.

Now I will describe the magic mirror as a transmitter destined to transfer ideas, words and pictures to people who are not magically trained at all, who have not the faintest notion that such a transmission takes place or that they might eventually be influenced in this manner. In such a case the magician has only to blow his intention into the akasa-loaded mirror,

including the command that this or that might be transmitted to the person or persons. If the magician interposes the akasa principle between the mirror and the unprepared person, the latter will receive the message according to his intellect. Should anyone not be sufficiently experienced in this practice, the message will at first have the effect that the influenced person becomes restless at the given minute and feels the urge to think very intensely of the sender, the magician. Later the receiving person will feel the message as a thought of his won, being unable to differentiate whether it was transmitted or originated in the own mind. But if the magician is interested in specializing in this kind of transmitting, he can suggest to the person in question that the messages or thoughts are coming directly from him. This practice will exert its influence on the receiving person whether instantly or in the course of the transmission. The magician can also bring about a transmission through the mirror, the effect of which is to be delayed or to be perceived by the receiver only when he has become fit for it. This moment usually comes if the respective person is not disturbed, restrained or diverted by external influences, and receives the message shortly before falling asleep or in the morning before awakening. In such cases the magician concentrates the idea, desire or message into the mirror, together with the command that everything he is transmitting should be perceived by the individual only if the necessary preparedness is happening. As long as the message has not been received, it will remain effective and adhere to the surface of the mirror. As soon as the message has been sent out, when the mirror has served its purpose and the thought or the message has been correctly received by the person to be influenced, the surface of the mirror becomes perfectly pure once more. The magician can attend to his various duties without taking any notice of his wireless work and the mirror will produce its effect automatically until the message really has been perceived.

10. The Magic Mirror as a Ray-Emitter for Impregnation of Rooms, Treatment of Sick People, &c ~

The magic mirror may be employed within this scope as well, and in the hands of a skilled magician it will represent an excellent help for his development. The practice of room-impregnation is as follows.

When you are working in a room that you want to be influenced by the magic mirror for your own purposes only, you have to perform the loading via your own body. As far as loadings of the mirror for the benefit of other people are concerned, you have to draw the power directly from the universe without allowing it to pass through your body.

Therefore you are drawing an enormous quantity of light out of the universe, whether directly or through your own self, concentrating it with the help of the imagination in an accumulated form to the surface of the mirror. This accumulation of light must be repeated several times until the stored up light adopts the shape of a ball or disk that is spreading a brilliant white shine over the entire room, like a strong lamp. Frequently repeating this exercise, you ought to see the radiant light imaginarily and feel it streaming like x-rays through your body. Transfer your imagination of the desire into the light with the help of your conviction and your faith, and at the same time think that the light is increasing automatically from one hour to the next, form day to day, and that the effect of its emissive power is growing more pervasive and more dynamic. Fix the duration of the effect by limiting the emissive power to a certain time or fixing it as a permanent effect. Now transfer the task or the desire to be fulfilled by the emissive power into the confined light. This done, arrange the mirror in your room so that you are constantly exposed to this irradiation. Take no notice of the mirror afterwards, because it will work automatically, influencing you or other persons in the desired way, therefore you will find yourself continually subject to the influence of the irradiation.

You will hardly be able to manage your work, exercises, research and meditations without this method.

If the mirror has not only been loaded magically for yourself but for other persons as well, say to treat sick people, you will find that you can accomplish a great deal more being under the emissive influence of the mirror; you won't feel tired or worn out, and any sick person entering the room or coming in direct contact with the mirror will feel an instant relief from the complaint. The efficacy depends on the loading of the mirror. Not only one person can be treated, but as many as there is space for in the room. Professional magnetizers or those who are engaged in the treatment of the sick or in influencing people will find a marvelous sphere of action in this method.

The emissive power also can be transferred to the greatest distance. It is not necessary to underline how valuable the magic mirror is in the hands of a magician and how many possibilities it offers. A wise magician will certainly never abuse his magic mirror and dishonor it by trying to exert bad influences with the help of it.

11. The Magic Mirror as a Protective Implement ~

A magic mirror also can be used as a defensive or protective tool. The impregnation of the emissive power has to be modified so that the rays of light will detain the undesirable influences or throw them back to their starting place. In any case you have to load the impregnation of the room or mirror with akasa, transferring the quality of intangibility and impenetrability into it. Any accumulation of the akasa principle is impossible, but the wish impregnation for the sake of a dynamic effect can be repeated frequently. It is left to the magician to manufacture several mirrors for different purposes. But if he is working with long-distance transference or reception, naturally he must not insulate his room with akasa because this would prevent him from long-distance operation. Techniques for screening from negative influences and insulating certain spots are dealt with in my second book, The Practice of Magical Evocation.

Apart from the possibility of using the magic mirror as a protective implement, other advantages are offered to the magician. He can use the magic mirror to put all the known fluids (magnetic, electric, electromagnetic) in operation and work with them in his practice; which fluid he uses depends on the activity and the effect of his wish.

12. The Magic Mirror as a Projector of Powers, Beings, &c. ~

The magic mirror also can be used to condense all the forces of the mental and astral planes to such a degree that they can be perceived by persons who are not trained in magic at all. This is not a matter of mere imagination or suggestion, because the thoughts and entities condensed with the practices described here can be condensed in a mirror in such a manner that it is possible to take a photograph of them. Here are the instructions for the practice:

The surface of the mirror is loaded with the condensed earth element projected directly form the universe. Do not project it through the body because that will cause paralysis. The stronger the accumulation, the more visible will be the appearance of anything you wish to project. Consequently it will be opportune to repeat the accumulation of the earth element several times. If you wish to make an image or an elemental visible to any other person, proceed as follows: Introduce the akasa principle to the head of the person, or to the whole body, and order the akasa principle to remain effective only for the duration of the experiment. Transfer the image to the surface of the mirror with such a clearness and

distinction as if it were reality. Hold onto this conception. When the person being influenced with the akasa principle observes the mirror, he will see your conception reproduced similar to a film. You can produce the same effect in the same manner with any elemental, elementary or phantom. But if you decide to call a being out of the astral or any other plane, you must fill the space around your mirror with the akasa principle. It is better to fill the whole room with akasa. This preparation would not be necessary if you had a second mirror impregnated with akasa in the room. All the preparations being completed, develop a trance by introducing the akasa principle to yourself, and in this condition of trance, call the being. As long as one is not absolutely familiar with the practices of magical evocation as described in my second book, one has to be satisfied with calling deceased people from the astral plane, a performance that is to be brought about with the help of the imagination.

By means of the accumulation of the earth element on the mirror surface, pictures or beings will be materialized so that they can be seen and heard by untrained persons. Everything that has been seen is, therefore, not a hallucination, for the magician is able to take a photograph of the picture condensed by the earth element. But mind! Pictures condensed in such a manner have a much higher vibration than the normal light which we know. Therefore photographs like these have to be taken in the shortest time possible, at least 1/1000 second exposure. It does not matter whether the picture is taken in the day or night, or whether the mirror is lit up or dark. But if you want to photograph the mirror and its background as well, lighting certainly will be necessary. Otherwise there will only be the materialized picture in the mirror. Photographic plates are preferred to film. When photographing entities of the mental plane, a blue colored filter has to be used. For all other beings, deceased people and so forth, a violet filter must be used. For beings that consist of one element only, such as the essences of the elements, use a ruby red filter. Photos of phenomena occurring in nature, mainly concerning the magic of nature, are taken with yellow filters only. The colors of the filters are analogous to the respective planes.

Moreover, the magician has the possibility to display a person’s past, present or future.

13. The Magic Mirror as a Television ~

In our magic mirror we are able to observe occurrences or events that are happening to persons known or unknown, even at the greatest distances. Load the mirror with the akasa principle, induce a trance with akasa, and concentrate of the person whose actions you want to observe. Think of the magic mirror as being a big telescope through which you can see everything at the remotest distance. The magician will immediately see the person and the surroundings like a motion picture. At the outset the pictures perhaps will be a little muddy, but after frequent repetition they will become very distinct and there will be a feeling of immediacy and nearness to the desired person that will become quite convincing, almost as if you were standing next to the person. Even a distance of 1000 miles of no importance at all.

In order to verify and be absolutely sure that everything one wishes to see corresponds to reality, one can imagine any different action of the same person. If one can manage this in full clearness with your astral senses, then the things we have seen were a deception, and the exercise must be repeated until one has obtained the faculty of distinguishing real facts for hallucinations and deceptions.

Under the guidance of a trained magician even an untrained person can take part in such a kind of television. Magicians especially trained and experienced in this field will even manage to take photographs using a red filter.

When you are not so much interested in the material occurrences that you are observing at a distance, but only in the psychic life, the character and feelings of a human being, then do not think of the material body of the person you want to see, but imagine the astral body only. After a little while you will see the aura and the characteristics of this person in the various shades of color, from which you will be able to come to logical conclusions concerning his character and his faculties, according to the rules of analogy.

If you want to see only the spirit of a person in the mirror, imagine the material and astral body as not being there. Here too the images corresponding to the spirit will appear, and in this manner you can pursue the train of thoughts of a person even at the greatest distance.

As one can see from the example quoted here, the faculty of reading the thoughts of another person at the greatest distance can be managed without any difficulties, and it depends entirely on your own will how far you wish to extend this mastery.

14. The Magic Mirror for Investigation of the Past, Present & Future ~

Working with the mirror, one of the most difficult tasks is the exact investigation of the past, present and future of other people. It is comprehensible that the magician can perceive his own past and present in the mirror similar to a motion picture but he will most certainly avoid doing so. Should he be so keen as to satisfy his curiosity to learn all about his future, it would not be difficult for him to concentrate on this problem and inquire into every detail. But there's the rub: In the same moment, when seeing his future in the mirror, he is depriving himself of his own free will. One could compare him to a pattern that has to be filled in without the possibility that anything could be done for or against it. It would be quite a different matter if the akasa principle in its highest form, let us call it Divine Providence, gave a warning to the magician in one way or another, perhaps against dangers, without him having any intention at al to see or to learn anything. It is quite obvious that the strictest attention has to be paid to warnings of this kind without any exception, because ignoring them would cause severe damage to the magician. Having arrived at this point, the magician will be able to distinguish whether the warning comes from one of the beings irrespective of which plane or directly from the akasa principle.

The magic mirror is an excellent aid in instances concerning untrained people or whomever the magician takes a great interest in to investigate their past, present and future. All thoughts, perceptions, feelings and physical actions leave behind them exact records in the akasa or primary source, a fact that enables the magician to read like an open book in the akasa with the help of his magic mirror or directly while in a trance. All he needs to do is to concentrate on it by imagination. In the beginning, when the magician has not wholly mastered this problem, the images will appear almost incoherent and sporadic. By frequent repetition of this exercise, one picture after another will appear on the surface of the mirror in the correct connection with the past as clearly and distinctly a if the magician himself were actually realizing the events. The magician can unroll one occurrence after another, beginning from the present back to the childhood and the day of birth. It is advisable to follow the past only back to the moment of birth, although it is without a doubt possible to investigate the previous incarnations as well. But the magician is warned against doing so, because any investigation of the future as well as of the former life, in his own case or that of another person, is a sort of meddling in the affairs of Divine Providence, and such a curiosity would cause dangerous consequences. To begin with, he would instantly become as old as he was in all the former lives he lived, a fact that would cause a very unpleasant feeling in him and a lack of interest in any further life. Secondly, the magician is entirely responsible for all the

blunders committed in his former lives. The only advantage would be that he would become conscious of the experiences in his former life, a fact that would never compensate for the disadvantages.

Supposing the magician would like to know something about the future of another person for some really important reason, all he needs to do is to induce a trance. Provided he is quite familiar with this practice, there is nothing at all that will remain hidden. This kind of clairvoyance, where the magician is able to perceive his own and other people's mental, astral and material planes in the correct connection is the highest point that may be attained through working with the magic mirror. As soon as the magician has arrived there, I have nothing more to tell him with reference to the magic mirror, and he will find out for himself new practices based on the examples I have quoted here.

Magic Psychic Training (IX)

1. Conscious Separation of the Astral Body from the Physical Body ~

In this chapter the magician will learn how to separate his astral body from his physical body by means of conscious training, and how to get to places he wants, not only with his spirit but also with this soul, to places he wants to visit in the shape of his astral body. As we shall see, the emission of the astral body is different from mental wandering or the state of trance caused by akasa. The state during which the mental and astral bodies are separated from the physical body is called ecstasy in the terminology of the occultists. The perfect magician is able to go anywhere he likes in his astral shape, though inmost cases he will content himself with mental wandering or the state of trance. As a rule, the astral body when united with the mental body but separated from the physical body will only carry out jobs that need to be done my physical magic action. When emitting the astral body, certain precautions have to be taken, since in this case both links between the mental and astral body and the physical body, the so-called mental and astral matrix, are loosened from the body. The mental and astral bodies are connected to the physical body only by a very subtle elastic ribbing that shines like silver. If during the period in which the mental and astral bodies are loosened from the physical matrix, the latter were touched by another person, no matter whether skilled or unskilled in magic practice, the said ribbon, being extremely subtle, would break in two at once. The connection between the physical body being thus interrupted, physical death would be the consequence. Therefore utmost care has to be taken right from the beginning of these exercises that nobody should be able to touch the body of the magician when he puts himself in the described state. The thin ribbon would be torn to pieces, the electromagnetic fluid in man being much stronger. Even the tender life-ribbon of an advanced magician would not be able to resist that fluid. A medical expert examining the body of a person killed in su ch a manner would come to the conclusion that death was caused by heart failure or embolism. In its state of ecstasy the physical body is, a in the case of apparent death, without life and feeling; its breath has stopped and its heart has come to a standstill. The following lines are intended to give you a clear picture of the practical side of the procedure. Apparent death too is a state of ecstasy, though caused by the pathological conditions in the person concerned, which can be explained easily by any magician.

It should be added, however, that the mental matrix, the binding agent between the mental and astral body, is kept working by normal breathing, which supplies the blood vessels with the four elements and akasa via the lungs. We all know from experience that there can be no life without breathing. The astral matrix, the connecting link between the astral and the physical body is kept alive by food. The magician will now become aware of the connection

between the food supply and breath and will have found its true cause in the preceding chapters dealing with conscious breathing and well-balanced nutrition. If one point or another is neglected during this stage of development, disharmonies, diseases and other inconveniences will be the result. Many mental and psychic disturbances are caused by irregularities in or neglect of these two factors. Therefore it has been pointed out right from the beginning that body, soul and spirit must be equally developed and kept in order. If the physical body is not well balanced, not strong enough and tough enough, and if it does not have a sufficient reserve of electromagnetic fluids stocked by substantial food, rich in vitamins and minerals, thereby procuring itself an adequate elasticity, ecstasy training could have an ill effect on it. Therefore any magician will agree in that ascetical training necessitating diet reduction must be considered extreme and therefore unhealthy. Many oriental methods demanding asceticism and ascetical training are one-sided and no doubt dangerous to people who are not natives of India and whose physical structure is not accustomed to the local climate. If the magician, however, has been able to develop equally the three steps of existence, i.e., body, soul and spirit, he need not fear that there could happen any disorders in his mental, astral or physical bodies. But the person not going through this course step by step, but neglecting here and there the necessary precautions must account for possible disharmonies. The magician will therefore not start practicing the emission of his astral body unless he is quite certain to have a thorough command over all the steps recommended up to this point. In the case of mental wandering the most subtle part, the astral matrix connecting body and soul, remains in the body, but when the astral body is separated from the physical body, everything is pulled out of the latter, which makes double precautions necessary when one proceeds to ecstasy training.

The procedure to be followed when emitting the astral body actually is quite simple, especially for magicians that have a good command over mental wandering. The separation of the astral from the physical body is carried out as follows:

Sit in your asana posture (though these exercises also can be done when lying down) and let your mental body escape from your physical body. Your consciousness now being transferred into your mental body, watch your physical body. You will have the sensation of your physical body being asleep. By means of imagination you must now think that your astral body, much the same as your mental body before, is being drawn out of your physical body by your willpower. The shape of the astral body must be equal to the shape of your mental and physical body. Then unite yourself with your astral body by entering the astral shape. When doing so you will have a queer sensation, as though the astral body were not quite yours, and therefore you must at once consciously connect your mental to your astral matrix. Otherwise you would not succeed in keeping your astral body in your imagination, the astral being constantly pulled towards your body as though an invisible magnet were working on it. If you watch your physical body during this exercise, you will realize that there are irregularities in your body’s breathing. But the moment you concentrate your thoughts on uniting with your astral body and on breathing regularly, you will ding yourself actually united with your astral body.

Right from the moment you are thus uniting yourself with your astral body -- like a spirit beside your physical body -- do not watch anything else but the breathing. This exercise has to be repeated until you have become accustomed to breathing in your astral body which you have drawn out of your physical body and with which you have united yourself spiritually.

As you see, it is only conscious breathing in the astral body that brings about this separation of the astral matrix. If, by repeated practice, breathing in the mental as well as the astral body has become quite familiar to you, you may go another step forward. If you begin breathing in

your astral body, your physical body will stop breathing. Because of the separation of the physical body from the astral shape, the former will lapse into a state of lethargy, a sort of morbid drowsiness, the limbs stiffening, the face turning pale just like a dead body. But as soon as you stop breathing outside your physical body, wanting to end your experiment, you will instantly notice your astral body, as if pulled by a magnet, at once being pulled into your physical body which now begins to breathe again normally. But not before you spiritually transfer your mental body, i.e., your consciousness to the physical body, so that the astral and the mental body reassume their physical shape, will you recover your senses and gradually come round again.

What we usually call dying is the same process with the only difference that the matrix between the physical and the astral body is destroyed. In the case of normal death, the astral matrix between the physical and the astral body has been broken in two by a lethal disease or for some other reason, and therefore the astral body together with the mental body, having lost its footing in the physical body, has to emanate automatically from the latter whether willingly or unwillingly. During this process, breathing is transferred to the astral body without the astral body becoming conscious of it. That is why deceased being at first do not feel any difference between the physical and the astral body. They will come to realize it gradually as soon as they notice that the material body no longer is of any use to them, and that the astral body is subject to very different rules (the laws of the akasa principle).I have written about this already in the previous chapters concerning the astral plane. Consequently the practice of sending the astral body out deliberately is an imitation of the process of dying. This evidently proves how near you come to the border between actual life and what we call death when you practice such exercise. Therefore, proceed with caution.

Provided the magician has got a perfect control of sending out his astral body, (1) the fear of death has become absolutely superfluous, and (2) the magician does know exactly the process of his dying as well as the place where he is going after stripping off the mortal frame.

After frequently practicing the deliberate separation of the astral body from the physical one, breathing in your astral shape will become a matter of routine, so that you will not notice it any more and you will experience the same sensations in the astral body as if you were still in your physical body. If you wish to return to your physical body, you have to hold the breath deliberately back in the astral body so that the astral body is able to disentangle from the mental body and to reassume the shape of the physical body. In this moment when the astral body reassumes the physical shape, the body will automatically begin to breathe again, which makes the return into the physical body possible. This should always be considered first. Being subject to very different laws,
the mental body does not breathe in the same rhythm as the material body does in connection with the astral body. Only if you have become accustomed to the astral and the mental body going out from and returning to the physical body, so that you can do so as often as you please, considering the precautionary measures with respect to your breathing, only then are you truly able to withdraw successively from the physical body. In the beginning of this preliminary exercise, do not stray far from the side of your body. Thus you have the opportunity to stand beside your physical body or to take up its actual posture, the asana.

An entirely different exercise is to observe not merely the body, but to take notice of the immediate surroundings, similarly to sending out the mental body. After all, it is the same process as mental wandering; you should feel, hear and perceive every single object, with the difference however, that the mind is in a way taking a robe with it – in our case, the astral body, which allows sort of a more physical effect. Supposing you will pay a visit somewhere in your mental shape only in order to observe an event that might cause a good or bad psychic

sensation, you can neither perceive nor feel it in your mental body, nor can you be influenced in any way. On the other hand, if you make the same experiment with your astral body, you will perceive it as intensely as if you used your physical body.

In the next exercise you will learn to withdraw gradually from your body, step by step. At first you will feel as it were pulled back from your physical body by an invisible attractive power, similar to that which a magnet exerts on iron. This is to be interpreted by the fact that the bond between the astral and the physical body id fed, preserved and kept in balance by the most subtle fluid. By performing the exercises of sending out the astral body, you are committing a deliberate act against the lawfulness of the natural elements in your body, which must be overcome. Consequently the movement of your astral body requires a greater effort than if you would move away with you mental body alone. This is the reason why you should draw away from your body only a few steps at first, and return to it instantly. Because the magnetic attractive power is constantly pulling and influencing you, it will provoke various feelings in your astral body, such as the fear of death and the like. These feelings must be overcome at any event. Having advanced to this point, you should master all these occurrences. Extend the distance from your physical body with every new exercise. As time goes on you will be able to cover greater and greater distances. And the farther you move your astral body from your physical body, its attractive power will become all the weaker. Later on, when traveling very far, you will find it really difficult to return to your body. This will become a tricky problem for the magician, mainly if he is wandering about in planes or regions that allure him so much that he is beginning to feel a little sad at the very idea of having to return to his own body. Here you see that the magician must be absolutely the master of his feelings, because as soon as he gets accustomed to the idea of feeling quite at home in his astral body, not only on the physical level but also on the astral plane, usually he becomes weary of life, feeling inclined never to return to his physical frame. A longing will overcome him to destroy by sheer force the bond of life that still ties him to his physical frame. Doing so would mean to commit suicide in the same way as on the physical body. Besides, it would be an offence against the Divine Providence and naturally would have karmic consequences. It is quite understandable that the temptation to commit such a suicide is very strong, especially if the magician is nearly pining away for grief in the physical world after all the blissfulness he experienced on the other planes.

Having made good progress in these exercises concerning the sending out of the astral body, so that he can cover any distance, the magician now has the opportunity to use this ability for manifold tasks. He can transfer himself anywhere with his astral body, wherever he likes to be, he can treat sick people by accumulating and condensing the magnetic or electric fluids in the astral body and conveying them to the patients. The treatment with the astral body if by far more pervasive ad effective than by the mere thought-transference or the mental wandering, because the fluids the magician is working with will become effective only on the sick person’s corresponding plane

The magician can exert a lot of other influences too. He can materialize himself with the help of the earth element, which he condenses in his astral body on the astral plane under the very nose of an experienced adept as well as a layman to such a degree that he can be seen, heard and perceived with the physical eyes. The issue in this respect depends on the duration of the training and on the capacity of the accumulation of the earth element in the astral body. It is obvious that the magician also can perform physical acts with the help of his astral body. Producing phenomena – as adepts see them – such as knocking sounds, and influence on terrestrial affairs, etc., find a satisfactory explanation here. Really and truly, no limits exist for a magician, and it is entirely up to him in which line he specializes. In any case, he knows exactly how to manage all these things, such as how to condense only one part of the body,

i.e., one hand, while the rest remains astral. If he is able to accelerate the electronic vibrations of an object with the help of his imagination, he will also manage to "spirit" away any objects corresponding to the measure of his forces and his development, before the eyes of other people and transfer them to the astral plane. In these instances the material objects are no longer subject to the material laws but will become astral. Therefore it is a mere trifle for the magician to transfer such objects to the farthest distance with the aid of his astral body, and to bring them back again to their original form. From a layman's point of view, such phenomena seem to be chimerae, but any experienced magician will easily be able to produce such and even more astonishing phenomena that otherwise might be spoken of as sheer miracles. But as you have gathered from what I have explained up to now, these phenomena are no miracles, for in the true sense of the word, miracles do not exist at all. The magician recognizes the Higher powers and their laws, and he knows how to utilize them for the benefit of mankind. A number of examples could be quoted here, but some hints may suffice for him, who seeks illumination.

2. Impregnation of the Astral Body with the Four Fundamental Divine Qualities ~

When the magician has arrived at this stage of development, he will begin to express his concept of God in concrete ideas. The mystic, being trained in one side only, or a Yogi, etc., sees in his Deity nothing else but a mere aspect to which he renders worship and adoration. The truly wise adept, who always considers the four elements in his development, will represent the concept of God in four aspects according to the laws of the universe, namely, the omnipotence, corresponding to the fire principle, the omniscience and wisdom belonging to the air principle, the immortality with the water principle, and the omnipresence with the earth principle. On this level, it will be the magician's task to meditate about these four divine ideas – aspects – in turn. Deep mediations enable the magician in a way to ecstacize directly with one of these divine virtues, fusing with it in such a manner that he feels himself to be the virtue in question. He has to experience the same will all the four virtues of God. The arrangement of the exercises is his own business; he is allowed to meditate on one of the virtues for so long until he becomes quite certain that the respective virtue has become embodied in him. He may perform the meditations according to this spare time, in the manner that, through meditation he recalls all the virtues in turns, in one exercise. The meditation has to be so profound, so pervasive and so convincing that the astral body becomes, as it were, identical with the virtue. The magician's concept of God is universal, including all the divine virtues, according to the universal laws. The magician should therefore give his keenest attention to these meditations, because they are absolutely necessary to realize this union with God. As soon as he is able to form an exact idea of these four divine virtues, after long mediation, he has ripened so far as to establish that connection the practice of which will be described in the last step of this lecture. These mediations are producing a kind of deification of the magician's spirit and soul, and finally they will influence his body in an analogous way, enabling him to establish the union with his God, which is the sum and substance of this training course.

Magic Physical Training (IX)

By continued practice in this course, the scholar has been led a great distance on the way to a state in which there is no more need of a special training of the body. From now on he will have to intensify the powers he has developed so far and to use them in various ways. Below I will give instructions that the scholar can follow without any effort, according to the measure of his development.

1. Treatment of Sick People with Electromagnetic Fluid ~

It is a beautiful and sacred work to help the suffering mankind. The magician is able to do miracles as far as the treatment of the sick is concerned, just as so many saints did in the past and are still doing in the present time. Not one of the lay practitioners, magnetizers or healing mediums will ever understand to release the dynamic power corresponding to the primary principles in the same marvelous way as the magician does. The presupposition here, of course, is that the magician knows the occult anatomy of the body with respect to the elements; otherwise, any influence on the seat of the disease would be quite impossible.

With the help of the akasa principle and his clairvoyant eyes, the magician will immediately recognize the cause of the illness and be able to influence the roots of the illness. When the origin of the sickness happens to be in the mental sphere, the magician first of all has to influence the mind of the patient to restore the harmony. As I mentioned before, the astral sphere can only influence the astral plane, exactly as the material sphere influences the material plane only. This fact must always be kept in mind. Any transmutation from one plane to another can only be accomplished with the help of the corresponding matrix or the connecting link of a more subtle power. A thought can never produce any physical power nor cure any physical ailment. But a thought that has been concentrated on faith and conviction can cause strong vibrations in the mental sphere of the patient which are conveyed to the astral body via the mental matrix. An influence like this does not reach farther than to the soul of the patient. This induces the patient to set his mind on the h ealing process, thus producing the vibrations that are necessary for recovery, but nothing else. Evidently a sort of mental-astral palliation can be accomplished; the patient himself will mentally cause the acceleration of the healing process, but this influence on the material ailment is not sufficient, especially if the patient is already lacking such an amount of internal strength that the fluids necessary for the healing cannot be renewed. Therefore the success would only be a very trifling one and the recovery subjective.

To this category of healing methods belong suggestion, hypnosis, self-suggestion, faith-healing, and so on. The magician will not exactly under-rate these methods, but on the other hand he will not rely on them, using them merely by way of a makeshift. By no means will these methods represent to him so high a value that it is described in numerous books.

More spectacular will be the work of a true magician who has got a great surplus of vital magnetism by occult training and a corresponding line of life. He neither needs the patient’s faith nor any kind of suggestions, hypnosis nr an aureole. A magnetizer like this loads his vital power with the help of his own surplus into the astral body, if necessary even against the patient’s will, and all this accomplishes a faster recovery because his magnetism has a stronger stimulus, thus strengthening the astral matrix of the patient. Therefore, a magnetopathist can very successfully treat a child who cannot contribute in any way to further the healing process through imagination or the subconscious. It has turned out quite differently if a magician specializing in the healing line, treats hundreds of patients daily without his vital force diminishing in the least. A magician makes use of the universal laws and touches the sick physical organ directly with his influence without passing first through the astral body together with the matrix. This is the reason why the magician has a much stronger influence than all the healers known up to date. In certain circumstances the healing process can happen so fast that it can be regarded as a miracle form the standpoint of medical science.

I do not intend to prescribe any general rules to the true magician for the treatment of the sick, because I am sure that he already has his own personal method of working based on the laws he learned. It will be sufficient t give a few useful hints to him. The magician works with the willpower and the imagination, when the patient suffers from a mental weakness or disturbance, and the harmony has to be restored. Here the magician has to be fully aware of the activity of his spirit, so that not his astral or physical body, but his spirit alone activates the influence. Therefore the keenest attention has to be paid to the spirit; body and soul must be completely ignored in order to intensify the effect from spirit to spirit. For example, if the patient happens to be in agony or in a deep state of unconsciousness, the magician will be able to bring the patient round again. If the cause of the disease is in the astral body, the magician will work with the accumulation of vital power which he impregnates with the desire of a complete recovery. He will convey the accumulated power from the universe into the astral body of the patient without allowing the vital power to go first through his own body. By doing so the magician avoids any weakening of his own vital power and at the same time a mingling of the patient's morbid Od with his own. If the causes of illness are of physical nature, and if any organ of the body has been affected, the magician resorts to the elements and to the electric and magnetic fluids. If the patient happens to be of a strong constitution, the magician will work only with elements that will have a favorable influence on the sickness; thus, he will fight a fever with the element of water. The element concerned will produce the necessary fluids, electrical or magnetic, by itself, and a line of conduct, a regime, kind of breathing, herbs, bathes, corresponding to the elements will be prescribed for the patient. But if the body of the patient has already become so weak that it is unable to accept the necessary element and consequently to produce the corresponding fluid, there is no other way out for the magician but to load the sick organ directly with the fluid. Here the occult anatomy according to polarization has to be observed carefully. Any organ performing the function of the magnetic fluid must never be loaded with the electric fluid in order not to harm the patient. In organs where both fluids are at work, the magician will do well to introduce the fluids successively. Supposing he wants to exert an influence on the head by fluids, he will load the forehead, the left side and the inside, the big brain, with the electrical fluid, and the back of the head (the small brain) with the magnetic fluid. If the magician works by passing his hands on the patient's body, which is quite a good expedient, but not at all necessary, he will perform this act in accordance with the fluid. With reference to the head, he will influence the forehead and left side with his electric right hand, and the back and right side with his magnetic left hand.. A magician who is extraordinarily well trained in the healing practice will neither have to resort to any kind of strokes nor to passing his hands on the patient; he can accomplish everything by means of his well developed imagination. He must understand how to lead the magnetic or the electric fluid with the imagination into the smallest organs; he must be able to direct the magnetic fluid into the inner part of the eyes or the electric fluid into the edge of the eyeballs. In this manner he will not only successfully treat many eye complaints, strengthen the visual power, but he will also be able to make the blind see again, provided that the blindness has not been caused by a structural defect. The neutral parts of the body are therefore to be loaded with the element belonging to the respective region of the body or with the accumulated vital power. It would not be too serious a drawback neglecting the neutral parts at all, because the irradiation of the fluids will influence the neutral points of the organs indirectly too. On the chance that not only one single organ is concerned but that the whole body has been affected, as in nervous disease, or diseases of the blood, the electric fluid has to be led to the entire right side of the body and the magnetic fluid to the left side. If the patient is not receptive enough after successive conveyances of both fluids to the body, the elements can be loaded in the regions of the body.

Any extremely dynamic accumulation of elements in a sick body is to be avoided because the patient will not agree with such a stimulus.

The most efficient magic healing process consists in successively influencing the patient's spirit, soul and body accordingly. Based on the mentioned examples and the analogous universal laws, the magician ought to know how to proceed without a particular hint Answering the question whether an expert and duly trained magician would be able to completely heal every kind of disease, even the most incurable ones, it may be said that the magician has in fact the possibility to cure even the most malignant illness, providing that none of the organs in the body is missing. But the magician will read in the book of Fate – Akasa – how far he is allowed to intervene, because certain ailments depend on karmic conditions; the patient has to atone for this or that omission in his present or former life by suffering the illness. If, however, the magician feels a call to act as a means to an end, healing or alleviating the sickness or to cure it completely – which the truly wise magician can read in the Akasa too – he will work astounding miracles based on these instructions and considering the universal rules.

The highest adepts who ever walked on our globe and brought about the most fabulous healings, resuscitations of the dead, etc., could only do so by considering the universal laws, their powers and fluids, and here it did not matter at all whether the realization of their faith played any part, consciously or unconsciously, or if the living word – Quabbalah – was the important factor. It does indeed depend on the magician's degree of development how far the miraculous healings can reach.

2. Magic Loading of Talismans, Amulets & Gems ~

The belief in talismans, amulets and jewels goes back to time immemorial and has its origin in fetishism that is still widespread among primitive races. The belief in a talisman and similar things has survived from these earlier stages to the present day, but modified its character according to the modern style of life. What else but talismans are all the mascots, pendants, rings and brooches that are supposed to bring good luck? Today it is birth-stones that are held in particularly high esteem. So if there were not something true or perhaps even magic in the nature of talismans, the thought of and belief in them would be bound to have disappeared long ago. Let us then sort out the wheat from the chaff, and lift the veil a bit.

A talisman, amulet or birth stone is meant to strengthen the trustworthiness and the credit extended to the person who bears it. By paying closer attention to his talisman, the bearer's subconscious is influenced in the desired direction by way of autosuggestion, and various effects may be carried out according to his aptitudes. No wonder if a materially inclined man, an uninterested scientist condemns such a belief, expresses criticism and pokes fun, marking it with the brand of superstition. The wise magician is aware of the true nature of such things and he will not be content with bearing a talisman for the mere purpose of raising the faith and the confidence, but he will endeavor to investigate the laws underlying the secrets of the talismans. He knows that talismans based on the beliefs of their bearers become inefficient as soon as they pass into the hand of an unbeliever or a skeptic. With his knowledge of the causal nexus, the magician goes deeper and deeper into the matter relating to it.

Before dealing with this synthesis, let us treat the various differences. A talisman in the hands of a magician is nothing else but an implement, a clue, something material into which he is binding or enclosing his power, his ultimate cause, his fluid. Its shape and its material value are of no importance at all to him. He neither considers beauty nor fashion nor prestige. It represents to him an object with the help of which, by binding his powers to it, he produces

certain causes destined to liberate the desired effect irrespective of the bearer believing it or not.

A pentacle, on the other hand, is a specific object, a talisman being in accordance with the laws of analogy concerning the desired strength, faculty and cause. The magician has to consider these rules of analogy when he is producing and loading such a pentacle, which he will always prefer to the talisman, especially if he wants to communicate with beings of other higher worlds, no matter whether good or evil entities are concerned, genii or demons.

An amulet again is a divine, or a holy verse from the Bible, a Mantram, which is a sentence expressing the worship of a deity, written on parchment or paper. Carrying around various magic herbs such as mandrake and the like which are believed to possess a kind of protective power belongs to this category of amulets too. Furthermore, this category includes fluid condensers in solid or liquid form or blotting papers moistened with them, loadstones and natural magnets as well as tiny artificial horseshoe magnets.

Last of all let me mention the precious and semi-precious stones that are particularly suitable fluid condensers and have been used at all times for protection, luck, success and healing. Astrologers have ascribed a special effect to each stone on the base of color and hardness theory, and advised people born under a certain sign or planet to bear the respective stone as a lucky stone. But the true magician knows, of course, that these astrologically selected stones have a very insignificant effect, and that such a stone is absolutely worthless for anyone that does not believe in such things, whereas stones that are in accordance with an astrological effect are suitable to and susceptible of the corresponding magic loading as far as hardness, chemical composition and color are concerned. The magician can consider these astrological arguments as far as possible, but he is by no means dependent on them. If he wishes to, he can load any stone, even the one that seems to be most unfavorable from the astrological point of view, magically to such a degree that certain results can be accomplished no matter whether the person does or does not believe in the result; there will always be the outcome the magician orders and nothing else. Having interpreted the different kinds and variants of talismans, amulets, pentacles and precious stones, let me talk about several loadings of which I am going to quote 10 kinds:

1. Loading with the mere willpower in connection with imagination.
2. Loading with the help of timed accumulation of the vital power and wish-impregnation.
3. Loading by binding elementals, elementaries, beings due to accomplish the desired result.
4. Loading with the help of individual and traditional rituals.
5. Loading with the help of magic formulas, mantrams, tantras and the like.
6. Loading by accumulation of elements.
7. Loading by electric and magnetic fluids.
8. Loading with the help of accumulation of the power of the light.
9. Loading by electromagnetic volts.
10. Loading by mago-sexual operations.

Each of the loading possibilities quoted here has numerous variants again, but it would take me too long to describe all of them. The advanced magician will find his own loadings with the help of his intuition. The ten ones mentioned here are supposed to serve as a rule of conduct only, and therefore a brief description appears indicated.

2-1. Loading with Willpower & Imagination ~

This is the simplest and easiest method, the effect of which depends on the willpower and the imaginative faculty of the magician. Every talisman, amulet and pentacle, with the exception of paper and parchment amulets, has to be cleared from the fluid clinging to it before the magic loading can be performed. The best way to do so is with the help of the magic of water. Take a glass of fresh cold water and dip the talisman into it. While doing so, concentrate on the water taking away all evil influences. Hold onto this concentration for quite a while. After some minutes of deep concentration, you ought to be perfectly sure that all evil influences have been sucked up by the water and that your talisman is absolutely free from them. Dry the talisman and be sure that it is receptive to your own influence. You have to perform this clearage on every non-liquid talisman irrespective of the method you are about to use in order to load it. Hold the talisman in your hand and by imagination fix your desire on it with all your willpower, with faith and confidence. Time the efficiency of your desire whether it is to last for a certain period only or forever, and furthermore if the effect is meant for a certain person only or for anybody that carries the talisman. Use the form of the present tense; imagine that the desire is working already. You can intensify the virtue of the concentrated desire by frequent repetition of the loading, which will make the emissive power of the talisman more pervasive. Transfer the feeling while concentrating on the wish that the effectiveness of the talisman should remain and become stronger if you do not think about it, and that, in case it is meant for somebody else, it should do the same effect. Provided that you loaded the talisman to the best of your knowledge and with the greatest possible force, it is ready.

2-2. Loading with Timed Accumulation of Vital Power & Wish-Impregnation ~

The talisman is to be freed from the fluid in the same manner as described in 1. If the point in question is a talisman that you want to use yourself, you will have to perform the accumulation of the vital power in your own body (See the instruction of Step III). If you loaded your body expansively with vital power, lead it via your right hand into your talisman and compress the accumulated vital power to such a degree that it fills the entire shape of the talisman, amulet or stone. While doing so, you have to imagine that the talisman is sucking in the vital power, keeping it inside for so long as you want it to. You must work with the firm conviction that during the time you are carrying or using the talisman, its effectiveness will not decrease will become stronger instead. The vital power taken over by the talisman and pressed together there to snow-white brilliance will seem to be like a shining sun. You see how far your imagination must reach. Transfer the desire concerning the effectiveness of the talisman to your body right away while accumulating the vital power. The duration of the effect can be fixed imaginatively afterwards too. Choose the present tense to express your inner conviction that the talisman has got its full effectiveness immediately after the loading. Do not command several wishes into one talisman, and least of all contradictory ones. The most effective loading is restricted to one desire only. Furthermore, always express wishes within the reach of possibility and avoid fancy loadings that cannot be fulfilled. This command goes for every kind of talisman and loading. How expansive the force of such a loading is can best be checked with the help of a pendulum.

If you load a talisman for someone else, the accumulated vital force is not to be led through your own body but has to be taken directly from the universe, being imaginatively condensed and conveyed to the talisman. All the rest of the instructions remain the same.

2-3. Loading by Binding Elementals &c ~

I have already described the creation of elementals and elementaries in the previous steps. Naturally any being like these can be bound to a talisman, etc. The spell has to be performed with a self-selected word, a short, specially composed ritual or a gesture with the imagination. It will suffice then to execute the gesture or ritual or to pronounce the word or formula and the spell-bound elemental will release the respective effect. The magician will certainly know the times when he will be able to bind an elemental to a talisman. It is obvious that he will use elementals to influence the mental sphere, but for the achievement of astral or material results, he will resort to elementaries. Entities or beings can be bound to a talisman in this manner too in order to obtain certain effects, and there is no duly trained magician who could not perform such acts. He is able to establish the contact by the practice of the passive communication, with the magic mirror, or by inducing a trance in akasa. No further directions are necessary here, and the magician ought to know for himself what he has got to do.

2-4. Loading by Individual or Traditional Rituals ~

This practice is preferred mainly by oriental magicians who are endowed with a stupendous amount of patience that is indispensable where this kind of loading is concerned. The oriental magician makes a certain self-selected sign above the talisman or with it directly in the air, with his hands, fingers, or even one finger – quite individually. While doing so he concentrates on the effect that the talisman is desired to have. He will repeat this experiment several times every day, thus producing so strong a “volt” in the akasa by these constant repetitions that the desired effect is as good as granted. If by frequent repetition of the experiment the magic volt in the akasa has grown strong enough, it suffices to perform the ritual or the sign with or above the talisman, which may be done without any imagination or mental effort, in order to produce the desired effect. A magician familiar with the Quabbalah will know that he ritually loaded his own battery in the akasa 462 times, corresponding to the quabbalistic number of 462, on 462 days for the purpose that his ritual would produce an automatic effect. This loading is practicable without great effort, but it is very wearisome and lengthy, and a European magician will hardly display this surplus of patience in order to achieve a result that he can sooner obtain with the help of one of the methods described here.

The loading by an traditional ritual is easier and requires only a few repetitions to bring about the contact, the effect being so amazing as to verge on a miracle. The snag here is that such traditional loading rituals happen to be the secrets of lodges, sects, &c., that I myself cannot give away. It is quite obvious that a magician trained in clairvoyance could easily get hold of these secrets, but there is always the danger of being found out. And the oriental magicians who guard their rituals under the oath of death would proceed ruthlessly against anyone that should dare to grab them without permission. Therefore I warn every magician not to do such pilfering. It is usually by gestures that the secret signs of various deities – Ishta Devatas -- are performed upon the talisman I a similar way as I described it in the description of the individual rites. No doubt, a loading like this has an extraordinary effect because this particular ritual is celebrated by hundreds of magicians, being handed down traditionally for one generation to the next. A member who has been declared to be mature is usually offered such a ritual as a sort of distinction. The grant of such a ritual which at the same time establishes the contact with the corresponding battery is called Ankhur or Abisheka in the orient.

2-5. Loading by Magic Formulas, Mantrams, Tantra, &c ~

This kind represents one of the greatest and most powerful loadings but it requires high knowledge and a lot of preparation that I will describe in my following two works concerning magic evocation and the practical Quabbalah. Therefore I shall restrict myself to a short remark only.

The first kind of loading is realized by repeating a magic formula and the desired effect is accomplished with the help of an entity selected for this purpose.

The loading by mantrams is done by imagining or speaking a magic sentence in worship of a deity many times into a suitable talisman – Japa Yoga. The quality of the deity in question becomes materialized in this manner. It is absolutely certain that fabulous results can be compassed on all planes in this manner.

A loading by tantra is nothing else but the correct use of word magic where certain cosmic powers are employed with the help of suitable letters, words, etc., regarding the cosmic rhythm, sound, color and quality.

2-6. Loading by Accumulation of Elements ~

This possibility of loading is offered to every magician who went through his practical training up to now. Supposing the magician wants a certain result to be achieved through an element-principle, he will load the talisman or pentacle with the corresponding element. The loading itself happens in the same way as described in method 2, by accumulation of the vital power only excepting that the desired element is used instead of the vital power. For a personal use, the accumulation takes place in the own body, but for other persons it is done directly from the universe. For example, if one element is difficult to master, the opposite one is to be used for screening with the help of a loaded talisman. Many other results can be accomplished through the elements and a magician who is absolutely perfect in mastering the elements will intuitively compose the desired variants himself.

2-7. Loading with Electric or Magnetic Fluid ~

One of the most powerful loadings consists in using the electric or magnetic fluid. When the talisman is supposed to protect something, to screen it, to irradiate it or to develop any kind of activity, one will mainly use the electric fluid, but if it is to produce an attractive power, to bring about sympathy, luck or success, the magnetic fluid will be employed. The manner of loading is exactly the same as previously described, but if the point is a talisman for personal purposes, the accumulation is performed in the corresponding half of the body only, not in the whole body. The magnetic fluid is accumulated dynamically in the left half of the body and projected through the left hand into the talisman. In the matter of the electric fluid, it will be the right side and the projection takes place through the right hand.

2-8. Loading with Accumulated Light-Power ~

To achieve subtler spiritual effects such as the enhancement of different occult powers, intuition, inspiration, etc., a talisman is loaded with condensed light-power. The loading is executed in the same way as the accumulation of vital force with concomitant desire-impregnation, timing and so forth. The light pressed together in the talisman is like a sun that shines brighter than ordinary daylight. A talisman destined for personal use is accumulated with light-power through the own body, whereas the power is to be drawn from

the universe when intended for other persons. Otherwise the usual rules and instructions have to be observed.

2-9. Loading with an Electromagnetic Volt ~

To mitigate karmic influences, to be protected against influences of other spheres and to turn fate according to one's desire, a talisman is loaded for one's own or for other people's purposes with a magic "volt. This kind of loading is called "volting" and represents the strictest imitation of the akasa principle, and only a magician aiming at the highest target, the union with God, should use this kind of loading not to burden himself with an interference in akasa. As I mentioned repeatedly already, everything has been created by the two fluids by means of the four elements. According to the universal law, the electric fluid will always be in the center. On the periphery of the electric fluid, where expansion ceases, the magnetic fluid begins to work and this is where it is most powerless. The distance from the focus or center to the periphery of the electric fluid is exactly the same as the one from the beginning of the magnetic fluid to the periphery where the magnetic attractive power is strongest. This law is valid in small things as well as in big ones, in the microcosm as well as the macrocosm. When loading with a volt, attention has to be paid to this law. If you wish to load a talisman, etc., for your own purposes with a volt, you have to proceed as follows:

In the right half of your body, accumulate the electric fluid dynamically with all your strength via your hand and finally through the forefinger. Project the accumulated electric fluid to a powerful electric spark and encase it with your imagination exactly in the center of the talisman. You have got to see this spark as if it were red hot. Now do the same with the magnetic fluid, directing it through you forefinger of the left hand so that you wrap the electric spark with your magnetic fluid to such a degree that it becomes invisible in your imagination. Imagine the compressed magnetic fluid as being a blue color. If you managed this, only a small blue ball ought to be left comprising the entire shape of the talisman. Herewith the volt has been produced and is ready to impregnate with your desire and duration of the effect. Supposing you wish to increase the loading later, which probably will not be necessary, all you have to do is condense the magnetic fluid, and the electric fluid inside of it will be increased automatically. A volt like this has such a powerful magic effect that it could even change the karma at will. A magician who can accomplish this is no longer subject to ordinary karma, but only to Divine Providence. Loading a talisman for another person with a volt is done in the same manner, but the fluids are not drawn through the body but directly from the universe. Volting for other persons should be practiced only in the worst case of positive need, because the magician has to be absolutely sure that the person in question is really inspired by high ideals, longing for ideals only, but being haunted by karma. The magician's clairvoyant eyes will recognize these facts and his intuition will always teach him what to do and what to avoid. At this point the magician himself will be responsible for all and everything. The most skeptical Thomas, however, would be greatly amazed at the enormous effect of such a magical volt bound to a small magnet so that the ball wraps the whole magnet.

2-10. Loading by Mago-Sexual Operations ~

There is still another kind of loading, a subject I shall deal with only briefly here. For ethic and moral reasons, I desist from describing the practice in detail. The meditating magician will find out all about this practice, but he too will desist from working with it, since in the meantime he got to know so many different possibilities of loading. Only a magician on a very high ethical level could dare make use of this practice, because all things are pure to the pure. In the hands of an immoral man these practices would do more harm than good. At

least, a lot of mischief would be done by them, and powers as high as those of love must not be misused. Therefore I am restricted to comment briefly on the principle on which this loading is based.

First of all, certain precautions are essential, without which the operation could not be accomplished successfully. Any mago-sexual operation, whatever purpose it may serve, is a sacred act, a prayer by which the generative act of love is imitated. Everything created in the universe has been produced by the act of love. This universal law is the fundament of sexual magic. Obviously one ought to work with a like-minded congenial partner who has gone through the same magical training. The male magician represents the active begetting principle, whereas the female partner, familiar with the mastery of the electric and magnetic fluids, has got to change her polarity so that her head becomes magnetic and her genitals electric. With respect to the male partner, the conditions are reversed: the polarity of his head must be electric and that of the genitals magnetic. The intercourse between the two partners produces an extremely strong bipolar effort that gives rise to an enormous effect. Performing this act of love, its outcome does not mean new life, but the desired cause together with its effect has been begotten. Here the lower as well as the upper double pole are coming into operation, the tetrapolar magnet, the Yod-He-Vau-He is working the highest mystery of love here, the Creation. How easy it would be to degrade this act, the highest thing existent on earth, to mere carnal appetites that would lead to damnation. The expulsion of Adam and Eve from Paradise finds it s highest symbolism here. The magician who dares to approach the highest of all practices has to master the upper as well as the lower streams in order to transfer the loading eventually into his talisman. To dishonor this sacred act by carnal desires would mean to repeat the fate of Adam and Eve who were no longer allowed to enjoy the fruits of Paradise. The intuitive magician will understand without difficulty how great this symbolism is and will agree with me if I stick to my duty of secrecy about the greatest of all mysteries.

3. Realization of a Desire with Electromagnetic Volts in Akasa ~

I have described the production of a volt by means of the electromagnetic fluid in the chapter referring to loading a talisman. The process is the same here except that the electromagnetic ball has to be bigger for a volt in the akasa. The practice is as follows:

Accumulate the electric fluid in the right half of your body with all the strength you can afford, and project it through the palm of the right hand to the outside, forming the electric fluid into a ball suspended in the air with your imagination. The projection is not going through the finger but through the palm. The fiery ball has to be red hot, becoming increased dynamically by frequent accumulation and projection of the electric fluid. This kind of accumulation and dynamic loading has to be performed until the ball reaches a diameter of one yard/meter.

Perform the same process with the magnetic fluid, projecting it through the palm of the left hand, wrapping the electric ball layer by layer until the accumulated magnetic fluid reaches a diameter of 2 yards. The electromagnetic volt is now complete.

When doing such a volt destined for another person, the magician has to take the electric and magnetic fluids directly from the universe. If such an electromagnetic volt has been prepared with a firm faith and conviction, the magician will impregnate the volt, the strongest magic accumulator existing, with the respective concentration of the desire. By means of his imagination he will create the desired cause that his volt is to produce. At last, having determined the duration of his magic volt, the magician will fling it into the causal world of

akasa with his imagination. Then he interrupts the connection with his volt, stopping thinking of it at that very moment, forgetting it and paying attention to other matters.

The volting quoted here is one of the most powerful operations that the magician is able to accomplish in his present state of development, for now he has succeeded in mastering himself as well as other people. The cause he transferred with his volt into akasa will do its effect, and it is of no importance at all whether it concerns the mental, astral or material plane. The magician will certainly appreciate this great and responsible opportunity, and accomplish only noble deeds for his own benefit and that of his fellow creatures for whom he dares to undertake this operation.

The magician who walked on the path of hardships up to this very point has balanced his karma with his troublesome exercises which were more than asceticism so far that it will do him no more harm. The magician is no longer subject to the ordinary influences of destiny; he became master of his fate and nothing but Divine Providence in its highest aspect can influence his will.

Summary of Exercises of Step IX

1. Magic Mental Training:

1. Practice of clairvoyance with the help of magic mirrors
a. seeing through time and space
b. distant effect through the magic mirror
c. different tasks of projection through the magic mirror

II. Magic Psychic Training:

1. Deliberate separation of the astral body from the material body
2. Impregnation of the astral body with the four divine fundamental qualities.

III. Magic Physical Training:

1. Treatment of the sick with the electromagnetic fluid
2. Magical loading of the astral body with the four divine fundamental qualities
3. Wish-realization through electromagnetic volts.

End of Step IX

Step X

Magic Mental Training (X)

Before the magician begins to follow the practice of the tenth and last step of this course, he may look back attentively and make sure that he achieved the positive realization of all he has been taught up to now. If that is not the case, he must try to make up for all he is still lacking and must go to any length for developing every faculty completely. Any kind of haste or hurry with respect to his development is useless and will work out awkwardly later in his magic task. To avoid disappointments, the magician is advised to take a sufficient amount of time and to work steadily but systematically. He must realize that this last step really

represents the end of his magical development with respect to the first Tarot card and that he ought to be prepared for the higher magical tasks that I am going to describe in the following two works: The Practice of Magical Evocation and The Key To The True Quabbalah. If there were gaps in his schooling, he would never be able to control the higher Powers. It is certainly not important whether he will finish his course a few months sooner or later; the main point will always be to keep his aim in mind and to advance steadily to the goal, the lofty heights of God-cognition. Looking back to his actual development, the magician will realize that he has already covered a good distance on the path of his perfection, even more than he had supposed to, but he has to know that all this is but the thin edge of a wedge. Meditating on the fact how much knowledge and experience he has still to store, he will bow in a spirit of great reverence in front of the Divine fount of Wisdom. There will be no more pride or ambition nor superciliousness, to say nothing of bad qualities in his heart, for the deeper he penetrates into God's workshop, the more humble and receptive he will become.

The first task that the magician is facing in the tenth step is to win his way to the knowledge of the sphere of the elements. With his mental body he will visit the different spheres of the elements, transfer himself to the kingdom of the gnomes, or earth-sprites, afterward to the kingdom of the water nymphs. He gets to know the kingdom of the fairies and finally that of the salamanders, the so-called kingdom of fire. To a non-magician all this will be rubbish and he will regard it as a utopian idea. But neither fairy tales nor sagas exist for the true adept, because they are to be understood as a sort of symbolism concealing many deep truths. It is the same thing with all the gnomes, nymphs, fairies and salamanders. Based on his own observations, the magician can convince himself that beings like these really do exist. On the other hand, a magically untrained person whose senses are thoroughly undeveloped is of course subject to the vibrations of the material world only and will never be able to form a mental picture of the existence of any other kind of beings, to say nothing of being convinced of this fact. Most people are preoccupied by the material mode of life to such a degree that they will not understand anything higher and subtler outside our physical world and least of all will they perceive it. It is quite otherwise with a magician who is developing his senses purposefully and therefore will see and perceive far more, convincing himself very soon of the existence of higher powers, planes and beings. Properly speaking, it is the goal of our training to qualify the learner to perceive and to master not only the physical world but the higher spheres equally. But let us stick to the practice and consider what can be done to reach the world of the elements.

In the previous chapters we learned that there is a kingdom of elements populated not only by the element itself, but by the corresponding beings too. Then what is the difference between a human being and an elemental being? The human being consists of four and five elements respectively, and is ruled by them, whereas an elemental being is composed of the purest element to which it belongs. According to our estimation of time, the duration of life of such a being probably is longer, but it has no immortal spirit. As a rule such a being is resolved into its element again. Let us disregard the description of details for a while, because the magician will learn everything by practical experiences. He will be able to do so by transference of his spirit. The magician is bound to understand how to transfer himself to the kingdom of the elements to contact the beings there. Later he will even manage to rule over these beings. In my next work, entitled The Practice of Magical Evocation, I shall treat the problem of summoning such beings to come to our material world.

First of all, the magician has to realize that the kingdom of the elements has nothing to do with our material world and that consequently he cannot transfer himself there without being qualified to do so. On the other hand, an elemental being can come to an understanding only with a congener, a fact that ought to be considered most carefully. A bird is well matched

only with another bird. In the same way, an elemental being will have an understanding only with a congeneric being, i.e., a being of the same element. Provided it should like to come in contact with another being, it would be bound to adopt a human form and human qualities to approach man in the form of man. At this point the magician will realize why he had to perform transmutation exercises in the previous steps. A gnome will never understand a human being, and vice versa. When operating in this way, either the magician has to become a gnome, or the gnome has to be transmuted into a human being. Consequently wishing to enter the kingdom of the earth-sprites, the magician will have to take the shape of a gnome.

If he can't imagine what a gnome looks like, he must use his faculty of clairvoyance in a trance or with the help of a magic mirror. He will notice that gnomes are very tiny sprites, similar to the brownies described in fairy tales. Generally they are portrayed as dwarfs with long beards and caps, with long hair, bright eyes and garbed in little cowls.

Such and similar will be the appearance of the gnome the magician will see in his magic mirror. He will also notice that every sprite is carrying a little lamp of different luminous force in order to find his way in the subterranean kingdom. If the magician has convinced himself of the gnomes' shape, he only has to mentally take the shape of a gnome. Moreover, he must identify himself with the earth element, i.e., load his whole shape with the earth element without any accumulation. Now the magician has to imagine nothing else but to sink down into the subterranean realm of the earth. Suddenly he will feel deep darkness surrounding him everywhere. Is imagination forms a lamp illuminating the darkness with its bright light. At first he will not discern very much, but by repeating this experiment several times his eyes will become accustomed to this dimness so that he will discriminate beings in his own shape wishing to contact him. After a lot of attempts he will see the sprite folk more distinctly; he will even have the opportunity of seeing them diligent in their business. But be on your guard against speaking to them. Do not ask a question before any of the sprites has addressed you. It may happen that in the course of their work the magician has watched something that he might be tempted to criticize. He may be cautioned against doing so, for the earth-sprites would overpower him instead of his bringing them under his control, which ought to be the purpose of this experiment. In such an occurrence it might happen that by their various magical tricks the gnomes could captivate him by means of the element so that he would become a gnome himself, unable to return to his own body. Then after a certain time the mental bond between the astral and the physical body would break asunder, which would mean the physical death. In such a case a medical expert would find out death from heart attack and nothing more. But the magician who has obtained the necessary control in the course of his magical training and considers this law has nothing to fear. On the contrary, as soon as the gnomes begin to talk, they see in him a being higher in rank and superior to them and will try to make friends with him. This law forbidding you to address gnomes first is meant only for the first visits; later on, if the sprites are convinced of the magician's superiority in willpower and intelligence, they will enjoy it and become his most obedient servants.

The earth sprites are nearest to man and like to serve him, especially if they recognize his superiority. Visits to the kingdom of the gnomes would be repeated as often as there is something new to be seen. He can learn a great deal from the gnomes and not one book in the whole wide world can reveal so many secrets about the subterranean kingdom to him as he can hear in the world of gnomes. For example, the magician can get a great deal of knowledge about the power and the effect of different herbs, he can learn how to achieve a magical spell on certain stones, he can be informed about hidden treasures and other strange things. He will be witness of everything that happens ad exists below the surface of the earth such as springs, coal, minerals, etc. The magician may learn several magic tricks that can be exploited

through the earth element. In the course of time the magician will notice that there are different groups of intelligences among the earth sprites in the world of the gnomes. He will meet gnomes who are able to give him a lecture on alchemy. When at last the magician feels quite at home in the kingdom of gnomes, and when he has made all the experiments that these beings were able to teach him, then he is allowed to visit the kingdom next to it, namely that of the water sprites or nymphs. In the very same way he may look for a water sprite in his magic mirror, and he will find that there exists a significant likeness to a human being. There is hardly any difference to be noticed in shape or size. Usually the water sprites, called nixies, mermaids, or nymphs, are very attractive females although there are male water sprites or mermen too. As for visits to the kingdom of water, it is not absolutely necessary to adopt the shape of a woman; it is entirely up to the magician to transmute himself imaginatively into a mermaid. There is an advantage here: he will not be molested so much by the mermaids, because they are not only fascinating and dashingly beautiful, but also very obtrusive and sexy.

Providing the magician is mentally prepared so that he has impregnated his spirit with water, he may transfer himself to a big lake or ocean, wherever he likes, and submerge down to the bottom of the water. Here as well he will not meet water sprites at once, but by repeating the experiment many times and according to his vivid desire to communicate with these beings, he will finally attract them. At first he will see only female beings moving about in the same free attitude as human beings do. He will hardly meet an unpleasant mermaid; in spite of the fact that all mermaids are very beautiful, he might indeed happen to meet the more intelligent ones, the so-called royal leaders, since a very peculiar class-consciousness exists here. The magician will notice that they do not dance all the time as they are generally supposed to do, but that they do a certain amount of work too. It’s no use to write more about this theme, since the magician will convince himself. Here as well the rule goes that nobody must ever address one of the mermaids first, but he has to wait until the being starts talking or asking him questions about something. From the intelligent leaders the magician can learn such a lot about the water element that he could write books himself. He gets information about the life of fish, about the different water plants, the stones below the water and about other magic tricks related to the water element. But beware of the beauty of these beings! The magician is seriously warned not to fall madly in love with a mermaid and not to lose his balance. A love like this could become fateful to him. That does not exactly mean that he is not allowed to have fun with the mermaids. He must keep the motto in mind: love is the law, but love under a strong will. A mermaid is quite able to fascinate the magician with her incredible beauty, charm and intoxicating eroticism so much that he is in serious danger of becoming one of the kind, a fact that undoubtedly would cause his physical death. How many magicians have been wrecked by an unhappy love! Therefore the magician should remain firm in command of his passions, because it is this kingdom in the sphere of elements that is the most attractive and if the magician gave way to his passions, he would fall into the hands of the mermaids for good.

As soon as the magician can manage to visit the kingdom of the water sprites as often as he likes and if he has learned whatever concerns the knowledge of magic, he can pay his attention to the kingdom next to it, that of the aerial spirits.

In contrast to the water kingdom whose inhabitants like very much to communicate with human beings, the air-sprites are very shy and unsociable. Similar to the water sprites, they have beautiful, dashing figures and though male beings may be seen, most of them are females. Here the magician does not have to adopt a shape suitable for the air spirits; he can impregnate his own spirit with the air element and transfer himself imaginatively into the region of the air, wishing for the air spirits to contact him. He ought not to lose patience if he

does not succeed for a while, but he has to keep his mind constantly on his desire to see the air spirits at any price. He will notice at first that the beings avoid meeting him, a fact that ought not to discourage him. Finally he will se the most beautiful beings with a gorgeous etheric body, soft and supple. The magician must mentally imitate the air spirits by moving about as if floating in the air. Not long from now, the air spirits will address him. Here likewise the magician is cautioned against addressing any of the beings first, lest the same ill fate should befall him as previously described. If after repeated experiments the contact with the air sprites has been established, they will inform the magician about whatever concerns the air element. He will be taught many magic secrets and practices of which no man living would have the least inkling.

Being fully acquainted with the air element and its beings, and mastering the magic technique, the magician may proceed to the spirits of the fire element which he will now have to contact. These beings have a certain likeness to human beings, but they are rather odd in some ways, and it is therefore advisable for the magician to get an impression of these beings with the help of a magic mirror. He will notice that the fire spirits have a much smaller face than men and an extraordinarily long and thin neck. He will therefore transfer himself imaginatively into the shape of a fire sprite, loading it with the pure fire element, and off he goes to the spirits' sphere in a crater of a volcano, the most remarkable homestead of the fire spirits. The magician will notice that the fire sprites which are everywhere are roaming, nervous and fidgety as the element they belong to. The magician should remember not to talk first to any of the beings. Here too there are different groups of intelligences, and the "high-brows" among these fire spirits are those whose outer appearance is more beautiful. The highest ranks of these organisms are the most similar to man, and it is obvious that the magician will try to come into contact with the most intelligent of them. As for the practice of magic, he will learn a great deal about what can be accomplished with the fire-element. If the magician is now sufficiently acquainted with the fire spirits and their leaders in the crates, so that they taught him all he wanted to know, he may be allowed to visit those fire organisms that live in the deepest center of the earth and have a more profound knowledge. Not before having exhausted all possible sources of information about the fire element may the magician regard himself as sovereign of all the elements.

There is one conviction that the magician will win while visiting all the element organism, namely that however great the intelligence and knowledge of these sprites may be, they are still composed of one single element, whereas Man represents all four elements plus the fifth, akasa, the principle of God. Now he will understand why the Bible says that Man is the most perfect of all beings, created by God in his own image. This is the reason for the discontent of all the elemental organisms at the sight of Man's immortality, toward which all of them feel envy. It is understandable that each elemental being seeks to obtain immortality, and that the magician is in a position to bestow such an opportunity on them. Unfortunately it is not possible for the time being to particularize how all this is brought about, but by now it can be taken for granted that the magician will intuitively find out all by himself.

It is obvious that the magician will transfer all the experiences made through his contact with other creatures into his memory, into the physical body, and he will be able to use these experiences in practice on the material plane as well. A magician like this will be able to execute the most astounding performances of the magic of nature.

After the magician's further progress in profoundly knowing and practically controlling the four elemental kingdoms, he may try to come into contact with his spiritual leader, his guru or genius. As mentioned previously with respect to the passive communication with the world Beyond, Divine providence has given Man a guardian angel or genius directing his

mental development and watching over it. Here for the first time man came into passive contact with his genius. But thanks to his clairvoyance, he could see his genius whether in trance or in his magic mirror if he wished to contact him. But now he has advanced so far as to establish a visible connection with his genius on the mental plane. The practical performance is not difficult, provided the genius did not make himself known already to a magician while mastering the mental wandering. The practice of the visible connection with the genius needs only one thing, that is, to stand upright and to feel imaginatively grasped and carried off with a whirling motion into the air. Instead of being whirled into the air, one can imagine oneself being light as a feather and being pushed of the earth. This is left to the concentration of every individual. After several attempts the magician will find out for himself which method is best suitable for him. If the magician thus ascends mentally, he will climb higher and higher until the earth looks like a small star, and while being completely removed from the globe and floating in the universe, he concentrates on the wish that his guide might appear before him or that he might be drawn toward the guide. If not instantly, then certainly after some trials, the guide or guardian angel or whatever you may call him will become visible to the magician. The first meeting with his spiritual leader will make a deep impression on the magician, since henceforth he has the opportunity of mutual intercourse from mouth to ear. First of all he will ask his genius when, how, and under what conditions he can contact him at any time. Every scholar then of course has to obey the instructions of the leader. From now on the guru is taking over the magician's guidance. As soon as the connection with the guru has been established, the magician will enter the last phase of his mental development, and as the physical world has nothing more to offer him, he will visit other spheres. He will manage this in the same manner by ascending straight as a dart from the earth, concentrating on the sphere his wishes to visit, and according to his will, being attracted by the sphere. As there does not exist any perception of time and space for his spirit, he can visit any sphere instantly, either alone or in the company of his leader. According to the quabbalistic tree of life, he will reach in turns, first the sphere of the Moon, next the one of Mercury, then that of Venus, of the Sun, mars, Jupiter and finally the sphere of Saturn. On all spheres he will meet the organisms living there, and he will learn to know all about their laws and secrets. If the magician has gone so far as to be able to visit the universe, that is the spheric planetary system of the organisms and to master it, his mental training is completed. He has grown to be a perfect magician, he is a Brother of the Light, a true adept who has achieved a great deal but not yet all.

Magic Psychic Training (X)

In the theoretical part of this course I alluded to the notion of God, and the magician who has made appreciable progress in his development can start on the meditation of this concept of God. Before he begins to work through this last chapter of his development, he has to examine whether or not he is already mastering the psychic training of all the previous steps, whether he has accomplished the magic balance and ennobled his psychic personality to such a degree that the Godhead can live in it. Many religions talk about the practical connection with God, giving expression to the personal point of view that this connection can be established by addressing God in the form of a prayer, of adoration, or of giving thanks to God. The magician who has trodden the stony path of development up to here is not at all satisfied with a statement like this. God for the magician is the highest, most true, most lawful concept that exists. For this particular reason, right at the beginning of his initiation, the magician learned to respect this lawfulness regarding the universal laws, and he did observe it, since the conception of God has to be interpreted as an outcome of this universal lawfulness. Whichever spiritual group the would-be magician belongs to, whatever his creed

or path to initiation may be, without exception he has to respect this universal lawfulness in his conception of God. The Christian will worship our Lord Jesus Christ as his highest ideal, attributing to him the four fundamental qualities or basic aspects that are manifest in the omnipresence. These fundamental qualities are: Omnipotence, Omniscience or wisdom, all-love or charity, and immortality. The magician will not regard his Christ as a manifestation endowed with only one quality, but regarding the universal laws in analogy to the four elements, he will revere him as the highest Divinity. The same may be applied to the followers of Buddhism or any other religion. Provided the magician works correctly after having matured in magic, he will establish his God-principle on these four fundaments with their basic qualities corresponding to the elements, and these four fundamental aspects of his Deity will represent his highest concept of God. The concept of his God does not have to be linked to any person alive or past; it also can be expressed in a symbolic way. Fundamentally it is absolutely the same thing whether the magician thinks of Christ, Buddha, a Devi, a sun, a light or a flame as a symbol of his supreme Godhead. It is not the imagination that matters here, but the quality that he imputes to this imagination. In any case, no matter what the religious faith or ideology, the imagination of God has to be the highest, the dearest, the most precious and the most venerable of all things above which there cannot be any kind of "super-God". The communication with his God can be effected by the magician in four different ways:

1. in the mystical passive manner,
2. in the magic active manner,
3. in the concrete manner, and
4. in the abstract manner.

The true magician ought to be master of all these four methods and it is left to him which of them he will choose for his future permanent connection.

The mystical passive manner of unity with God is a privilege granted to most of the saints and all the believers to whom the Divine principle manifested itself somehow in ecstasy. As the magician does not know in which form God will manifest to him, the kind of manifestation will be expressed according to his religious faith. In the instance of a Christian, this may happen in the form of a symbol such as a white dove for the Holy Spirit, in the person of Christ himself or in the shape of a cross; all this is, however, of secondary importance. The main point is the quality of the Divinity that manifests itself to the respective person. How strong and pervasive this manifestation of God to the individual will be depends entirely in the measure of his mental and psychic maturity. This kind of manifestation will be experienced by all persons in whom a state of bodily rapture or ecstasy has been produced by deep meditation or by prayers. All the mystics, theosophists, bhakti-yogis, etc., regard this kind of manifestation of God as the attainment of their aims . As history offers so many instances of this mystic unity with Christ-Go, I deem it superfluous to dwell on minute details.

The second kind of revelation of God is the magic-active one, peculiar to most of the magicians. The well-trained magician will try to come near or in touch with his deity by invocation. This kind also may be spoken of as a form of ecstasy which, however, in contrast to the previously described concomitant manifestation, is being produced deliberately, step by step. In this kind of manifestation, which is the interior, the spiritual part of the magician rises up to God half-way and the later comes to meet him half-way down. This invocation f the Deity in the magic active manner is a theurgic or a real magic form which a magician is allowed to use only when he has gained the right measure of maturity. The manner of invocation is absolutely individual because there does not exist any concrete method.

The mystic-passive as well as the magic-active invocation of God can again be carried out I a concrete or an abstract form. The concrete invocation imagines God in a certain shape, whereas the abstract invocation is based on the imagination of the abstract idea of the divine qualities. The practice of the possible Divine revelations is very simple. Supposing that the magician is meditating in the akasa principle, that is in a state of trance, about God and its qualities, and when the expected symbol of God makes its appearance during this meditation, then one can speak of a mystical-passive kind of revelation. But when the magician wit the help of his plastical imagination, whether outside or inside of himself, invokes the single qualities of his Deity, regardless of his imagining these qualities in a concrete or an abstract form, then it all turns out to be a magical-active invocation of God. He whose development has reached this point can attain not only to the mystic passive, but also to the magic active union with God. I prefer the methods of the concrete and abstract forms that can be managed by every magician. An excellent exercise preliminary to the concrete manifestation of the respective Deity is to put a picture, a figure, or any symbol of the respective Deity in front of you. Sit in the asana posture staring intensely at the picture until an effigy of God appears before your closed eyes. While staring at the picture of the Godhead the magician is worshipping, he can perceive it afterwards on any white surface nearby. The visualization of the Godhead is an excellent prelude, allowing the magician to make the image of God appear before him.

This preliminary step is to be repeated until the magician is able to imagine his deity as being alive at any time in any position at any place without the slightest effort. Then he can combine the picture he imagines with the corresponding Divine qualities. At first he will not succeed at once in coordinating all the four fundamental Divine qualities he has been meditating about in the previous step with the picture in his imagination. He will therefore concentrate on one quality after the other. The concretization of the Divine quality in the imagined picture is very important and has to be repeated many time until the magician's deity actually can be perceived by him as endowed with the four fundamental qualities. If the magician achieved this, he must imagine the object of his adoration not as a mere picture, but as a living being, acting, irradiating with such an intensity as if his personal God were standing real and alive in front of him. This is the so-called concrete union with the Godhead outside the own Self. The more frequently the magician follows this method, the stronger and more effective will be the visual and sensuous Deity before him. When he feels to have put all he knows about God's conception and realization into the object or picture of his devotion, then he may think of his living Deity, which appears before his eyes with all the brilliance of the four basic qualities, as entering and filling his body, thus occupying the space of his soul.

This has to be repeated by the magician until he feels the Godhead so strongly in himself that, losing his personal consciousness, he gets the sensation as if he were the Deity he had imagined. By frequent repetition repeating this union with the Godhead, the magician adopts the qualities condensed in his imagination, and now it is no more the personal Self that is acting through him, but his Godhead doing so. Thus he is experiencing the concrete union with God, union with his personal God, and it is no more his consciousness, his soul or his spirit, but the manifestation of God's Spirit that is speaking through his mouth. Here the magician is uniting himself with his God, becoming God himself for the time of the duration of this unity, sharing all the basic qualities of the Godhead he is united with.

The method of concreted union with God is of the utmost importance for the magic practice, since a magician ought to be able to contact any Godhead whatever, irrespective of the creed, in this manner. This practice is indispensable in theurgy as well as in the conjuring magic, as

it is the only way for the magician to bring about the union with a Godhead at any time, forcing the lower beings to execute his will. It is evident that in this manner a magician can unit himself with the Godhead to such an extent that all the properties and powers indwelling the concreted Godhead that he is psychically united with become peculiar to him too, and continue being his qualities even though severed from the imagination. The adepts call such Divine qualities magic capacities or powers or siddhis.

If the magician masters the performance of the concrete union with his Godhead, he is going to realize the abstract form of the unity with God. In the beginning he may link the conception of God to an auxiliary conception such as light or fire, but later on he must refrain from doing so, projecting nothing else but the quality first outside, then inside of the own Self. The aspect of the Divine quality has to be connected the organ corresponding to the elements, e.g., omnipotence is experienced in the head, or love in the heart. By repeating this exercise frequently, one becomes identified with the abstract idea of God to such a degree that there is no need of any imagination of a region or a part of the body. Next, the four basic qualities can be combined into one idea that permits the introduction of the highest form of our conception of God. By repetition, God's manifestation is deepened so much that one feels oneself God. This unity with God must be so deep that during the meditation there is no God, neither within myself, nor without, subject and object being melted into one another so that there is nothing but "I am God", or as the Indian in his Veda puts it, "Tat twam asi" (That thou art).

Arrived at this stage, the magician has completed his magical development in the astral form, and any further exercises will serve the purpose of deepening his meditations and to strengthen his godliness.

1. Communication with Godheads ~

When the magician has advanced so far in his incarnation of God that he can communicate with any deity, any intelligence, with every higher divine being, then he is able to work in every sphere he wishes to, not as a magician but as a God.

Herewith the magic psychic training of the last step has come to an end. I have nothing more to say to the magician in this direction, because he has become one with God, and anything he will express or order during his unity with God will be just the same as if God himself did say it. Henceforth he partakes of all the four basic qualities of the Godhead he is united with.

Magic Physical Training (X)

1. Brahma & Shakti ~

He who knows other systems of initiation will find a certain parallel with my system since all paths leading to truth must be the same. Let me mention here the Indian Yoga system concerning the snake power that is in accordance with the systems of the Egyptian mysteries I have quoted. In Kundalini yoga the scholar is exhorted to meditate on the Muladhara center, the seat of which is the coccyx, and to perform Pranayama exercises there. If we look closely at the symbolism of the Muladharaa chakra we shall find tht this center has the shape of a yellow square with a red triangle in it. The center of it is a phallus wrapped three and a half times with a snake. The muladhara chakra is the first, most primitive and gross center that is symbolized by an elephant placed in a corner together with the respective goddess.

This symbolic expression, called Laya-yoga in India, is unequivocal and means the key for the first stage of yoga. There are several explanations of this sign, but the correct one is that the square represents the earth, the triangle the three kingdoms of the material, astral and mental world, the phallus the generative power or the imagination, and the serpent the path and the knowledge. The fact is well known to the scholar that the earth principle is composed of four elements, and it does not need any comment. The growing yogi first has to learn to know and control the three worlds.

Consequently, the muladhara chakra is nothing else but an initiating diagram corresponding to the first Tarot card. Such an unsophisticated definition like this has never been given in India, and it is left to the scholar to find out by himself if he can master the muladhara center, if he has accomplished the development corresponding to the muladhara diagram on his spiritual path. The muladhara chakra also has been called the Brakma center because in this phase of development the yogi scholar recognizes Brahma as the Godhead in the most subtle manifestation. Brahma is the eternal, the inscrutable, the universal, the indefinable, the steady and the calm, and therefore the positive part. Brahma does not create out of himself, but all that has been created has been done so by his Shakti, the female principle. Shakti in the muladhara chakra represents the serpent winding round the phallus and using the imagination, its creative power. A lot more could be said about this center, but the experienced magician will be satisfied with these hints to understand that a parallel exists between religious and initiating systems. Consequently the Shakti or Kundalini power represents the imagination that the magician has to develop systematically. Casting a retrospective glance at our entire developmental system, the magician will certainly find that it is just this creative power of the phallus, namely the imagination and it development that are playing the main role in his training.

I have already finished the magic physical training in Step IX; therefore, I will restrict myself to discussing some occult powers in the following chapter. Although the magician will not necessarily have to master all of them, nothing must come as a surprise to him in his development, and he ought to have the correct explanation for every occult phenomenon.

2. Suggestion ~

In the chapter concerning the subconscious I have talked about this theme by describing the self-suggestion. These instructions go for the suggestion of other people too. What is necessary here is to utter the suggestion formula strictly in the present tense and imperative form.

A magician will always transfer the desired suggestion into the subconscious in the case of somebody who does not yet have mental maturity. The suggestion can be induced aloud or by telepathy. It is very easy indeed for a magician to practice suggestion at the greatest distance. He can do it in two ways, whether by visiting the subject mentally in order to influence him, best while he is asleep, or also removing the distance between himself and the subject with the help of akasa in order to work with suggestion. It is obvious that any long distance suggestion also can be carried out with a magic mirror. The effect of a suggestion also can be timed, i.e., given in such a way as to be carried out at a fixed moment in the future, the time of the suggested effect having been transferred to the subconscious of the subject.

3. Telepathy ~

The field of telepathy is akin to suggestion. Certainly it is a mere trifle for a magician to suggest his thoughts to any person. All he needs to consider is the fact that he has to transmit the thoughts not to the body or the soul but simply to the spirit of the subject. He imagines the subject's spirit, to which he transmits the thought, omitting the material and astral body. Here it is left entirely to the magician whether to suggest to the subject that it is his (the magician's) thought or that of any other person, or else to allow the subject to think that it is his own idea. Not only ideas but feelings as well can be transferred, near or far. The magician must transmit good and noble thoughts only with the help of his magic powers. I am convinced that no scholar or magician will degrade himself with any kind of misuse. Naturally the thoughts also can be suggested against the will of a person. Mastering the elements, the magician can wipe out the thoughts of the subject who is to be influenced by way of telepathy, suggesting to him thoughts that might appear desirable to the magician.

4. Hypnosis ~

Another field very similar to telepathy and suggestion is that of hypnosis, by which a person is sent to sleep forcibly and deprived of the free will. From the magical point of view hypnosis is reprehensible and it would be better not to specialize in this line. This does not mean that the magician is not able to lull people to sleep. The practice is imaginably simple. The magician need only suspend the function of the spirit by means of his will or with the help of the electromagnetic fluid, and the person will fall asleep instantly. Here it is less important whether the magician is using telepathy or suggestion. He can use both of them as a makeshift but he does not depend on them. A master of the powers does not need one or the other, because the very moment he paralyzes the will by way of imagination, sleep or unconsciousness will occur instantly, which will set free the subconscious and make it susceptive of any kind of suggestions. Just this act of violence, i.e, the intervention in the individuality of a human being is not recommended from a magic point of view, and the magician will not revert to it unless to give his subject good and noble suggestions with an extremely strong effect. Even though the test subject should insist on being hypnotized by the magician, he should avoid doing so if possible. The true magician will always keep away from satisfying the curiosity of others by hypnotic experiments. At times of great danger, a well-trained magician may induce a sort of shock-hypnosis by paralyzing the spirit of the opponent with a flash of the electromagnetic fluid, a method that is only to be followed in an emergency which I hope will never happen in the life of any magician. It has been proven scientifically that animals can be hypnotized too. If a magician wants to do so, he will hit the instinctive side of the animal, so that even the biggest and strongest animals are immediately knocked senseless.

5. Mass-Hypnosis of the Fakirs ~

The mass-hypnosis induced by Indian fakirs and jugglers that meets with so many admirers is no problem at all to the magician. The fakirs engaged in these performances generally do not know themselves how such phenomena are brought about, their secret being a matter of tradition handed down from one generation to the next. Supposing a certain spot or room is loaded with the akasa principle, all the bystanders are likewise pervaded by the akasa too, and this principle will prevail in all of them. Whatever has been induced in the akasa principle necessarily has to be realized, since akasa is the ultimate cause. In the light of this law, the mass-hypnosis produced by the fakirs performing their shows in front of a crowd can be understood without any difficulty. The magician can do exactly the same things. With a traditional word or a formula, the fakir calls akasa into the room and transfers into this principle the pictures he wants the audience to see. By repeating this experiment so many

times, it has already become automatic, so that the fakir has to apply neither the imagination or the akasa or the act the spectators want to see. It is sufficient for him to utter the akasa formula to hold the people spellbound, and afterwards he express the desired occurrence packed into short sentences or tantras in a low voice, in turns, and the audience will perceive one picture after another in the same order. The fact that these formulas are genuine incantations sounds absolutely incredible, since such a secret is handed down traditionally from family to family for hundreds of years. Not even the owners of such a formula knows exactly what sort of powers he is going to release. All he knows is that this or that will happen if he expresses the respective words, and he does not bother himself about the cause of it. Performances like these are very much admired indeed, mainly by people who haven't got the faintest idea of the higher laws of magic. In India such a performance of an illusionist is nothing else but a matter of mere money. Making a snapshot of an experiment like this would be a disappointment because nothing at all of the marvelous scenes would be seen on the film, except the fakir and his partner sitting there smiling politely. This seemingly miraculous experiment is easily explained in the light of the magic laws and therefore must be left to the individual to work at such things or even to specialize in them. But for the magician's development and rise, such experiments are absolutely useless. I only mention them to put the magician in the picture and let him find the explanation from the magical point of view.

6. Thought-Reading ~

A lot of publicity has been made about the problem of thought-reading. This seems to be a matter of course for the magician and he regards it as a concomitant of inferior value for his mental development. Thought-reading can be performed by pictures, intuitions, inspirations, and so on, according to the mental attitude of the magician. It is not necessary to underline the fact that a subject's thoughts can be read not only if he is close by the magician, but also at a far distance, which is nothing else but the result of working in the akasa. Every idea, every word and every act finds its exact pattern in the akasa, as detailed in the chapter dealing with the akasa. If the magician concentrates on the spirit of the person in question, loading himself with akasa, he can read the actual thoughts, and if he looks back with his innermost desire, he can also read the thoughts of the remotest past without any effort. As soon as he has achieved a certain skill in thought-reading, after a long training, he will be able to read any thought, even the most hidden one. The forming of thoughts is an intellectual or imaginative act. Imaginative thoughts are easier to read. A perfect kind of thought-reading can be obtained only if the magician has gained absolute mastery over his spirit and therefore over his world of ideas too. This is the fundamental condition. Otherwise he will be able to read thoughts only partially, or only if they are effective ones. Thought-reading is no problem at all; it requires the contact from mind to mind. The magician has to feel himself a spirit, and all he needs to do is to establish the connection between himself and the person in question by imagining the subject's spirit, without the body and soul, in order to seize all the thoughts he wants to know.

7. Psychometry ~

Psychometry means the faculty to read the present time as well as the past and, if it should be necessary, the future too of any object whatever, investigating all the events related with this object at whatever period. This ability is a concomitant of developed astral senses and easy to manage if the magician has undergone all the practical training taught in this course, and if he has learned how to sue his astral senses in seeing, hearing and feeling. All he has to do is to take the object that is to be investigated in his hand or to put it on that part of the body that is important for the exploration. If he means to see the happenings in pictures, to

investigate them visually, he ought to press the object to his forehead; if he wants to perceive them acoustically, he must put it in the region of the heart, and if he wishes to search out the object intuitively or emotionally, he must bring it close to the solar plexus, or simply hold the object in his hand. After concentrating on what he really wants to know, he induces akasa or a trance, and now he is capable of reading the different events of the past, present or future with is mental eyes, ears or feelings. The magician also is allowed to sue is magic mirror. In this manner he can unroll all the events connected with an antique object, like in a motion picture, and he will learn all related anyhow to the object. Naturally he has got the opportunity to see not only the sender of a letter but also the thoughts that happen to be I the person's mind at the given time. In a nutshell, he can read between the lines of any letter.

To the field of psychometry also belongs the faculty to communicate with any person that came in touch with any object, because an object, no matter of what nature it happens to be, always represents the connecting link between the body, soul and spirit of the magician and the person in question. No doubt the magician is able to read thoughts with the help of an object even at the greatest distances. At the same time, he is able to learn all about the psychic side of the person concerned, and to detect the qualities of character and the mental development in the world of akasa without any effort. The same can be said about the material side, and he can fathom the past, present and future once he has established the communication between his spirit and that of the person with respect to akasa.

Psychography is a variant of psychometry, but it is of little importance to a magician. Through the connecting link the sender of the letter can be detected in all phases of his existence, but the object itself can serve to establish the contact with the respective person, influencing him mentally or physically and psychically. From these arguments it has become patent that psychometry is nothing else but a subvariant of clairvoyance, which has already been dealt with in a previous chapter.

8. Memory Suggestion ~

As we know, memory is an intellectual property possessed by every human being whose normal five senses are intact. But at the same time the memory is the receiver of thoughts and ideas from the mental and akasa world as well. We know that all thoughts and ideas are transferred to akasa, and that the memory, thanks to its receptive quality, calls back these ideas from the akasa and the mental sphere to the consciousness. Being quite at home in the akasa, the magician is able to influence the memory in a direct or an indirect way. The direct way is to reinforce the memory by means of the corresponding element or the electromagnetic fluid or by mere influence on the subconscious with the help of imagination. But when working on the memory he can, if he wishes, wipe out or weaken or diminish certain ideas and impressions in the consciousness and consequently in the memory by means of his imagination. The indirect way of influencing the memory is to do so indirectly with the help of the akasa principle. The magician sees everybody's train of thoughts and pictures in the akasa, and can evidently make them fade away with the help of imagination, destroying the connection between the pictures in akasa and the person concerned. Because the magician has the possibility of depriving every person of the memory in this manner, he may be warned seriously against misusing this strong power. Nobody who is aspiring to ethical development will be persuaded to do a deed like this.

The magician will certainly utilize this faculty only when he wants to weaken or to wipe out anyone's bad experiences or occurrences that left deep impressions on the person's memory. The magician can do all the good in the world by effacing a deep sorrow or a disappointment a person cannot get over. He can experiment with it in his own life as well, provided that he

once suffered from mental shocks or bitter disappointments that keep coming back to his memory. Such pictures will never enter his memory again once they have been wiped out in akasa. But if he does manage to master these remembrances by his will, by self-suggestion or other methods, there is no need for a drastic interference in akasa to have these pictures wiped out once and for all. The pathologic loss of memory can be explained by the fact that the connection with the mental world and therefore with akasa became paralyzed from time to time. But this condition is already a disharmony, an illness, a mental disturbance if it occurred as the result of different causes such as a shock and the like.

9. Working in the Akasa ~

In the same way as the memory can be influenced and certain remembrances be wiped out with the help of akasa, the magician is able to obliterate not only certain ideas and recollections but also certain causes that are registered in the akasa and turn out as influences of the fate on himself or other people, provided he has the correct motivation. Supposing he wipes out a cause that the subject created himself, he has to establish another cause in place of the one he wiped out, which is destined to have a corresponding effect of the fate of the person in question. This interference in man's life must not happen for frivolous reasons whether the magician himself or other people be concerned. The magician can intervene in such a matter only if he can take the full responsibility for his action before Divine Providence. Wiping out a cause and creating a new one, whether a favorable or unfavorable one, is best done with the help of an electromagnetic volt. There are some more methods, but all of them are based on the willpower and the respective imagination, and the magician can determine them after his own free will. The fact that a magician can change fate, wiping out its cause and with it the sins as well (sins so far as regarded in the religious way, for sins are nothing but moral views of religions) has been pointed out by our Lord Jesus Christ when he said, "To whom I forgave the sins, they will be forgiven forever."

10. Long-Distance Impregnation of Rooms ~

Previously I discussed the impregnation of a room in which the magician himself happens to be, and I also recommended several implements such as the magic mirror combined with a fluid condenser. One fact I did not mention till now is that the magician also can impregnate a room at a distance. There are two ways to do so; firstly the magician visits the room in his spirit or in his astral body, performing the desired impregnation there with the help of his imagination, using the same instructions I gave in the chapter concerning room impregnation. The second possibility is linking this room to the room the magician is living in, with the help of akasa, so that the two rooms become one in the akasa. In consequence of connecting the two rooms, the greatest distance will be bridged, of course. Whatever the magician impregnates his room with is naturally passed over to the other room too, irrespective of distance.

11. Messages Through the Air ~

This kind of transmission is in general use in the Orient and mainly in Tibet between magicians and adepts. If the distance, however great it may be between a person or a room, has been bridged through the akasa principle, thus spanning time and space, a person communicating in this condition with somebody is not only able to read and transfer the thoughts but also to produce and receive physical manifestations by conveying the electromagnetic fluid to these two bridged poles which are already linked in akasa. In this manner, sentences spoken in the magician's room can be heard physically quite distinctly in the room connected to the magician's through the akasa. If the distant person answers, he can

be heard in the magician's room as clearly as if the sender were there in person. It is essential to produce the electromagnetic fluid in the exact way I described in the chapter about volting except that it does not adopt the shape of a ball but that of the room. Such an electromagnetic akasa combination allows words and sentences to be spoken and transferred to the greatest distances. These messages can be heard or perceived by persons who are neither initiated nor magically trained. This method can be materialized to such a degree that it can produce even a physical effect. The point here is not so much to transmit ideas but physical words, which is known in science as wireless transmitting and receiving. The ether in which the vibration waves of the words are moving is the akasa principle, and the electricity necessary for it is the electromagnetic fluid. The magician knows from experience that whatever science has produced in the physical way, no matter whether by electricity, magnetism, heat and so on, can be accomplished with the help of magic too.

In this manner it is possible to transmit words, sound waves, and pictures. Visibly materialized pictures produced by imagination in such a magically prepared room can be seen by people anywhere, provided they are connected acoustically with the "broadcasting studio", that is the magician's workroom. It is also evident that transferences of feelings, smells and the like are possible by means of akasa and the electromagnetic fluid that transmits them to the greatest distance. The effects of elements also can be transferred in this manner. The material ether is by no means exhausted yet, and the future will teach us that one day we shall not only transmit sound and pictures like those of television, but also other quite different powers. Here is a wide field of activity for science, and I am sure there will be a time when thermic waves (heat) will be transferred through the ether. Here the magician can start a lot of events that could be accomplished through the ether, and he will also be able to put the magic knowledge in perfect harmony with the technical arts and with chemistry. Based on the universal laws, he would be able to make more and greater inventions, but every anticipation, as far as evolution is concerned, would be fateful to the magician.

12. Exteriorization ~

The magician has learned in this course how to sever his mental and his astral body from the physical body, and the problem therefore does not represent anything new to him. What he ignores is the fact that he does not have to separate the whole mental or astral body while performing this experiment, but that he can exteriorize or disconnect single parts of the body. The mental and the astral body not being confined to time or space, the magician will be able to transfer different parts of his body even to the farthest distance as soon as he separates these parts in the akasa with the help of imagination. For example, he will be able to transfer one or both of his eyes anywhere else in order to get impressions there in exactly the same way as if he were there physically, without wasting force in transferring his whole mental or astral body. He can do the same with his mental or psychic ears in order to hear things at unlimited distances. At first he will perform it through imagination with his spiritual body only, and later with his astral body. In this manner he will be able to see and to hear anywhere at the same time by means of his transferred eyes and ears without being in a state of trance or in the primary world.

As soon as he possesses a certain skill in the eye-ear practice, he can try the same experiment with his hands and gradually with his feet as well. He will do so mentally at first, then with his astral hands, and by condensing the latter with the help of the earth element he can materialize them physically. It is obvious that he will be able to make himself conspicuous by these materialized hands, causing knocking sounds, etc. Naturally a lot of spooks could be performed in this manner, but a true magician will not waste his precious time in such childish tricks.

The faculty of writing at a distance between living persons may be interpreted in this manner too. Supposing a skilled magician has exteriorized his mental and his astral hand with the help of imagination by thinking of the hand as being somewhere else where a piece of paper and a pencil are prepared, his mental and his astral hand can seize the partner's hand at any distance and give normal messages. It is even possible to transfer the magician's correct handwriting by this experiment. Adepts call this particular feat "writing at distance between living persons".

If the magician has gained a certain mastery in exteriorizing his hands and feet, objects can be transferred in the same way. In a later chapter I am going to describe how to make an object invisible. The magician will notice that he cannot hear with his physical ears or see with his physical eyes, nor will he perceive anything at all that happens near him while exteriorizing his eyes or ears outside his body, even if he kept his eyes open. As for the exteriorization of a limb, say the hand, it will remain lifeless, cataleptic until the mental or astral limb has been reconnected with the body.

13. Magic of Becoming Invisible ~

In many fairy tales the story goes that a sorcerer has made himself invisible, or that there is a peculiar ring that makes people invisible if they twist it round their finger. Many books describe talismans and gems granting the bearer the gift of invisibility and giving instructions in this line too. But nothing of this kind is reliable nor of any use for real practice. On the other hand, based on the universal laws and on what we have learned up to now, we shall try to prove that making invisible is a matter of fact from the magic point of view.

To start with, we have to distinguish between a mental or spiritual, an astral or psychic, and a physical invisibility. Making the mental body, that is the spirit, invisible has no particular value, but it is nevertheless possible that situations will occur in life where this practice could be useful. Suppose the magician wants to transfer himself mentally or psychically somewhere, and he does no wish to be perceived by beings of some kind or by the skilled senses of anybody else, he can utilize the mental invisibility. Take for example a guru who wants to visit his scholar mentally in order to check on him. Thus made invisible, the master will be quite near the scholar without being noticed, even if he had already developed his senses fully. Furthermore, a magician could attend to the evil works of the so-called black magicians in order to learn everything about their doings or, if necessary, to perform a certain influence without being noticed by these black magicians and their beings. There may be other conditions in life where it will be advisable to resort to making oneself invisible mentally or astrally.

Becoming mentally invisible is very simple and it is accomplished by filling the mental body with akasa from head to toe. The mental body will instantly vanish out of any being's sight, since akasa is without any color and without any vibration. If the spirit of the magician should perform any act on one of the mental planes, this would be registered in the akasa principle, and in spite of being invisible, his activity could be found out by means of clairvoyance. To prevent this, the magician has to wrap his whole body with a black cover as soon as he has filled his mental body with akasa. It does not matter whether this cover has the shape of a ball or an egg. He must not forget to seclude himself from all with akasa, underneath his feet as well as above his head. Before going somewhere else in this condition of invisibility, he ought to concentrate on the fact that his activity should be neutralized by the akasa; that means it should not be written into the akasa, i.e, leave no trace at all. This

concentration is necessary for otherwise the magician must fear that, though rather illegibly, several new causes might be registered in the akasa. The magician is fully responsible for every action he is carrying out in the mental world, even though invisibly. Fate is no longer able to harm him, because he has become the master of akasa, master of his fate. Henceforth he is subject only to Divine Providence. If he misused his knowledge for evil deeds, it would be Divine Providence that would punish him, instead of fate. Divine Providence would give him, as it were, the cold shoulder and he would have to live on as a lonely individual forsaken in the universe. The only possibility of relying on Divine Providence would be lost forever, which surely would be worse than any curse. Such a magician would be doomed to destruction, and he can easily realize what that would mean from the magical point of view.

Provided that one is proficient enough in making and becoming invisible in mental wandering, the same procedure also can be used in sending out the astral body. Here as well the practice of loading the whole personality with akasa is very much in line with the loading of the mental and astral body together. The other measures are the same as previously described. From the magic standpoint, it is also possible to become invisible on the physical plane, but here invisibility is not produced by akasa by means of light. Filling the physical body with light, it must be in harmony with the intensity of the light prevailing at the moment. If the accumulation of light were stronger than necessary, one would not become invisible, but transparent and bright, similar to the sun, shining white without and within. Physical invisibility is very difficult to produce; it requires years of training and practice, and hardly anybody but adepts of the highest ranks can execute such an operation correctly.

Supposing he has achieved this great skill of making invisible his mental and astral bodies, and eventually his physical body too, the magician is in a position to bring about the disappearance of any material object. Another way to do this is by the transmutation of an object from the solid into the astral form by means of imagination in connection with akasa. The object vanishes instantly from the sight of any person whose magic senses have not been sufficiently developed. An object transformed into the astral form can be transferred by the astral body of an entity or by the magician himself to any distance. The magician or entity performing this transference also has the task of transferring the object from the astral condition back into its physical form. This kind of object transference often is practiced by creatures of spiritualistic mediums, provided the point is a phenomenon based on an unmistakable materialization, although such things are extremely rare. But whatever planetary and extra-planetary intelligences may be able to perform also can be done by the magician who is acquainted with the universal laws and has made good progress in his development.

There is still one more method of making invisible: the deviation of the senses which is practiced in all kinds of hypnosis and in that form of suggestion in which entities produce a number of vibrations corresponding to that of the light in the physical body, thus effecting invisibility. Some more instructions referring to this problem will be found in my book The Practice of Magical Evocation.

14. Practices with Elements ~

A great number of possibilities are offered to a magician who wishes to specialize more particularly in the use of the elements, provided he has condensed or materialized the element with which he is working in such a manner that the elemental power has become a real physical power. Being perfect in doing so, he can, through condensation of the earth element in his body, produce such an invulnerability of his body that it resembles that shown by Indian fakirs in their performances. He is able to run pointed objects through his muscles

without feeling the slightest pain or losing a tiny drop of blood or leaving a scar. Fakirs' insensitivity to pain when lying on a nail-board is brought about to a certain extent by autosuggestion, but a magician produces much the same effect much faster with the help of the earth element. He is indeed able to cure big cuts on his own or another person's body directly with the earth element without leaving a scar. A gaping wound that normally would require a surgeon's aid really can be healed in a few minutes. The earth element that he condenses outside of his own person enables him to condense every thought, impression, or being, whether deceased or not embodied, to such a degree that it becomes visible to a completely untrained person and can be photographed.

The magician has the great advantage of being able instantly to paralyze anybody, man or animal, even his deadly enemy, by the extremely quick projection of the earth element. There are some more possibilities of employing this element, but I hope that the above remarks may be sufficient meanwhile.

When projected and condensed very strongly in itself, the water element helps the magician to withstand the greatest heat without his body being scorched or burnt. When projected into the hands, the water element permits the magician to hold red-hot coals or irons without any damage being done to his hands. He could even stand smiling at a burning stake and nothing at all would happen to him. Let me draw your attention to the biblical event where the young man remained unhurt in the red-hot oven. John, the favorite disciple of our Lord, is said to have been immersed in a boiler with burning oil, and no harm was done to him either. The magician will now see that events like these are not only legendary traditions, but they really did take place, and such apparent miracles can be performed by mastering the elements. Every kind of fire, regardless of its extension, can be extinguished with the help of the projected and condensed water element.

Of course, the magician can perform almost miraculous feats with the air element too in the same or similar manner.

With the help of the fire element the magician is able to stand the greatest cold if he accumulates this element in himself. The lamas in Tiber can produce an enormous heat in their bodies with the help of the accumulated fire element, so that they can quickly dry wet sheets wrapped on their bodies in the middle of winter. This experiment is known as "tumo" in Tibet. Any kind of combustible material can be ignited with the outward-projected fire element. The Bible describes similar occurrences where stakes soaked with water were set on fire by means of the fire element. There is no doubt that a plant, for example a tree, can be made to die through the projection of the fire element. Did not our Lord Jesus Christ make the leaves of a fig tree dry up to demonstrate his power? He considered the same law, performing the projection with the help of a magic word – Quabbalah – that indirectly caused the fire element to carry out his command. Backed by the universal laws respecting the mastery of the elements, the perfect magician will bring about a number of other magic performances with the aid of the elements.

15. Levitation Phenomena ~

Levitation means the abolition of the law of gravitation. Based on the universal laws the magician has found out that the power of gravity depends on the magnetic attraction of the earth. The gravity of his own body can be abolished in two ways. Firstly, through constant loading or accumulations of the air element (Vaju tattwa), the primary quality of this element is realized to such a degree that a man feels light as a feather and can rise and float in the air like a balloon. The second method demands the mastery of the electromagnetic fluid. By

accumulating the magnetic fluid in the body to such a degree of density that it corresponds to the weight of the body, the effect of gravity will be neutralized altogether. In this condition of loading, the magician will hardly touch the ground and he can even move on the surface of the water, regardless of its depth. Condensing the magnetic fluid more and more, he can raise his body into the air at will, and by means of the air element or the self-produced movement of the air, he can be carried in any direction. The speed of transport in the air depends entirely on his will. Many of the yogis possess a remarkable ability in mastering these levitation phenomena, and even in the Bible we read that our Lord Jesus Christ walked on the surface of the sea. Considering what has been said heretofore, it seems quite evident that objects or even people who are not magically trained can be carried away by the magician by this method if he wishes to do so.

The accumulation of the necessary magnetic fluid can be performed by the magically trained imagination or with the help of some other practices such as Quabbalah, interference of beings, or ghosts, and so on. The elimination of the electric fluid in the body and the increase of the magnetic fluid can take place not only deliberately but unconsciously as well, for example in the cases of spiritualistic mediums and somnambulists where the electric fluid is abolished by trance and the magnetic fluid is increased in return. In consequence of the sudden loss of the electric fluid when asleep, moonstruck people may be observed to climb a wall like a fly or to move about on the roof or a house or on a wire. The magnetic overloading of moonstruck subjects can be traced to the influence of the moon; that is why somnambulism is called moon-madness. In any case, this condition is a disharmony, a disturbance of the electromagnetic fluid, and consequently a pathological state or an illness. A person afflicted in this manner can be treated only by harmonizing the electric fluid, which has to be increased in the body.

This summarized interpretation of the levitation phenomenon should suffice the magician for the present, although he might draw the conclusion from the foregoing paragraphs that it would be possible also to produce the opposite effect, that is, an increased attractive or gravitational power. As a matter of fact, that effect is brought about by increasing the electric fluid [polarity!] instead of the magnetic one. This explanation is unequivocal if the magician takes into consideration the basic law of physics which says that like poles of two magnets repel one another just as two unlike forces attract each other.

16. Phenomena of Nature ~

With the help of the elements and the electromagnetic fluid, the magician can produce the phenomena of nature on a large or small scale. He will, however, need more space in order to be able to project and condense the necessary powers. By the projection of the air element he can influence the movement of the air, the wind, or by projecting the water element he can make rain. He can conjure thunderstorms with the electromagnetic fluid by projecting electric and magnetic volts in the air, which when they clash will cause lightning. By concentration of the magnetic fluid, he can draw the water element from the greatest distance, automatically making rain in this way. Obviously he is also able to achieve the opposite effect of stopping unwelcome rain or by scattering the clouds. Hailstorms may be brought about or directed elsewhere, for any influence whatsoever can be exerted on nature through the elements or the electromagnetic fluid. This sort of weather-making is practiced often by the Tibetan lamas. Thus, in this as in so many other ways, the magician knows various methods to cause these phenomena and is able to do this with his own powers after a special training, just as the Tibetan lama brings about with the help of rites, evocation of beings, and Tantra.

17. Power Over Life & Death ~

A magician who perfectly masters the elements and the electromagnetic fluid also is master over life and death of every human being. But he will never dare to menace the lives of his fellow men, though he knows exactly how to induce a magical death. There would be a lot of possibilities of doing so, but I desist from quoting such methods in order not to lead the magician into temptation. According to the universal laws, a magician of illumined spirit and perfect mastery of occult faculties and powers also will be able to raise the recently deceased from the dead. Backed by his high mystical experiences and with the help of his well-trained senses, the magician can see not only the working of the elements in the body, spirit and soul, but also the effect of the electromagnetic fluid; moreover, he can notice the connecting bond between the material, astral and mental bodies, and he knows how all this can be influenced according to the universal laws. It will be easy for him to restore the two connecting links by means of the elements and the electromagnetic fluid. In a case where no vital organ has been destroyed, the magician can restore to life, provided he has been destined by Divine Providence to do so. He can cancel the death of persons or animals killed by electric shock (lightning or similar events). All he has to do in such cases is to establish the contact with the spirit in akasa, deliberately inducing the electromagnetic fluid between the spirit and the soul in order to fix the connecting link between them. Then he has to do the same with respect to the astral matrix connecting the soul and body by means of the elements and the electromagnetic fluid. The deceased one is restored to life by instantaneously filling the body with the principle of light. This is the synthesis of the resuscitation in the magical way as induced with the powers of the elements and the electromagnetic fluid, no matter whether willpower or other methods play a role in it. It is well known that higher adepts have accomplished such resuscitations.

Before finishing Step X, I am going to point out once more that not all of the magic faculties described here have to be mastered. In recognition of and obedience to the spiritual law that governs the Universe, I have given the magician directions of how to brig about such phenomena bordering on the miraculous. It is left entirely to the magician himself how far he is going to specialize in one or the other of the disciplines. A perfectly skilled adept can execute everything and perform even greater magic phenomena than the ones I have mentioned here in the light of the universal laws.

Consequently, the complete course of instruction concerning the first Tarot card, the one of the magician, has come to an end. People who have made up their minds to follow this course practically have been given the opportunity of completing their development. There is no other way to render the practice more understandable that I did. The description I have given here responds to the knowledge handed down till now only in the temples of mysteries, and imparted to the most selected and trustworthy scholars. Those who want quick results will be disappointed, for sometimes these studies will spread over years. But his fact will not deter the sincere scholar from penetrating the knowledge of the first initiation. For this reason, the first card, the magician, represents the gate to true initiation. A great many people who have been smiling ironically about the problem of magic probably will have to change their minds after reading this book. There are so many misconceptions about magic, and you should never forget that things are often misinterpreted. Magic is the most difficult knowledge on earth that has to be mastered not only theoretically, but first of all practically. It is much easier to attain intellectual knowledge than to become a true Magician.

Summary of Exercises of Step X

I. Magic Mental Training:

1. Elevation of the spirit to higher levels.

II. Magic Psychic Training:

1. Conscious communication with the personal God.
2. Communication with deities &c.

III. Magic Physical Training:

1. Several methods for acquiring magic faculties.

End of Step X

Epilogue

As I have already mentioned in the introduction to this volume, this handbook is not destined to be the steppingstone in the search after wealth and honor, but it has to serve the purpose of studying Man the microcosm in relation to the macrocosmic Universe together with their laws. So the reader's opinion about magic will undergo a noticeable change and I hope he will nevermore degrade this ancient wisdom to sorcery and similar pieces of devilry. It is understandable that each reader will judge this book from his individual point of view. He who stands upon the purely materialistic position, an unbeliever in religious matters, ignoring supernatural phenomena and only concerned in material interests, undoubtedly will regard this book as sheer nonsense, and I am not purposed to convert such people to any faith or to change their ideas. This work has exclusively been written for those who seek the pure truth and the supreme Wisdom that they will indeed find in it.

Many times our fellow men are argued and even persuaded into a special turn of mind, and here we often learn by experience that the various representatives of the different ideas cherish revengeful feelings towards each other for professional jealousy or for better knowing. The genuine magician will feel nothing but pity for people and creeds like that, but he will never hate or despise anyone. Whosoever seeks God, and whatever may be the way he chooses to lead him toward this goal, shall be paid his due respect. It is a pity but also the truth that the clergy, theosophists, spiritualists or whatever they are called are antagonistically inclined just as if only their chosen path leads to God. All men seeking this path to, and union with, God should always remember the words of Jesus Christ, the great Master of the mystics who said, "Love thy neighbor as thyself". This sentence ought to be a sacred command to any seeker of illumination on this spiritual path.

Many of the beings who had to leave our material world and who had no opportunity at all on this planet to attain the true cognition in the spirit complained in the higher spheres about the fact that the true knowledge reserved so long to the chosen ones in the past is not obtainable here below. Consequently the mysteries that have been kept as secrets for thousands of years now are being revealed step by step by Divine Providence to those inhabitants of this earth who honestly long for the truth and perception. Evidently the benefits of perception will never come overnight; they have to be acquired in very hard labor and with many difficulties

and obstructions. A great number of people, if not most of them, will prefer to become convinced first of the truth of the rules to have faith, and only then will they make up their minds to enter the path of initiation. The honest magician will realize that this attitude of Man is the wrong one. He is convinced that one has to be trained and educated for the faith by the initiation. By the mere reading of this work one can of course achieve an intellectual knowledge, but not wisdom. Knowledge can be gained by transference, but wisdom must be acquired by experience and recognition, the latter depending on the spiritual maturity of the individual. And this maturity again is determined by the spiritual development that is formed on the path to initiation.

Anybody who has been reading about the Tarot will know as a fact that there are 21 more cards called the great Arcana besides the first Tarot card, which is symbolized by the magician in the Egyptian mysteries, being the cradle of all wisdom. And each of these Tarot cards again includes an initiation system. Apart from the 22 great arcana, there are 56 minor arcane corresponding to the tarot cards, likewise symbolizing small mysteries, and each of these cards requires a description.

Divine Providence will decide what and how much I shall be permitted to write and publish about the single tarot cards. Having penetrated to the real inner significance of this book, the reader will have arrived at the conclusion that there is neither a white nor a black magic. In fact, there is no difference at all between magic and mysticism or sciences like that. As I have mentioned at the outset, any science is neither good nor bad; it can, however, become a hindrance or a help according to the use man makes of it. The opinion of the existence of black magic is to be attributed to the fact that up to now men had not the least idea of what magic is. In the various chapters and I connection with the methods I repeatedly pointed out that this type of science is only destined for the most sublime purposes. Furthermore, I have always fully shown that the magician is bound to ennoble his character in the course of his development to the highest degree to avoid an interruption, or even worse, a falling off in his rise. The ennoblement of the soul goes hand with the rise of the development. He who is keen only on gaining occult faculties and powers to brag of them, will working vain, for the ways of Divine Providence are forever inscrutable. He who aspires after occult powers for futile motives will be led away from his path sooner or later, occult faculties being only byproducts, a sort of compass of the development and meant for noble purposes and for helping our fellow men. Consequently, they are reserved exclusively to the true magician.

He who has entered the path to initiation does not have to change his ideology as far as religion is concerned. True religion is in fact nothing else but the practice of the instructions given here, and any religion whatever can be brought into harmony with the present initiation system.

But before entering this path, everyone should ask himself whether he will regard true initiation practically as his religion, i.e., his life task which he is intent on fulfilling in spite of whatever hindrances and difficulties may be put into his way, and whether he will try hard to pursue and never to run away from this path as soon as he has entered it. It has to be taken for granted that an enormous, almost superhuman amount of endurance and patience, a tenacious willpower and secrecy regarding his progress are the fundamental conditions.

For all the readers desirous of perfection and who have chosen this book as their leader, I sincerely wish a good success and Divine blessing.

The Author.